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The Outlook of Missions



VOLUME XXIII

FEBRUARY, 1931

NUMBER 2



Sunday noon, at the Sendai Station, Japan, returning from Sunday School and church in a neighboring town—a second-year music student, two high-school seniors who help her, and the dormitory matron, who, with Mrs. Maruyama (Toshi Takaku) and Dr. Hansen, are the faculty committee on Sunday Schools.



A VIEW FROM THE LINDSEY-HANSEN RESIDENCE, SENDAI

OUR CHURCH POSTER FOR 1931

A WORK OF ART AND A GUIDE TO WORKERS

The Apportionment Poster for 1931 is being sent out with the hope that it may serve its purpose to inspire and record the benevolent givings of our individual churches.

This poster should immediately be displayed in a prominent place, and kept there throughout the year. Arrangement should be made to have the committee or officers responsible for benevolent moneys record monthly the amount due and paid.

On the face of the poster we find a little sermon.

The genesis of the poster is the following: The question was asked, "What would make *me* feel a sense of responsibility toward the Kingdom causes of our Church?" The answer was, "The Christ Himself who said, 'Freely ye have received; freely give.'"

"FREELY YE HAVE RECEIVED"

First, reading from the *bottom* up, left. (1) *Life* itself; (2) the *Home* with all its social, cultural and spiritual values; (3) the *Church* as the builder of the Kingdom in America, and in the world, in governments, in institutions, in the hearts of men; (4) the *Bible*, representing *Christian Education* through the home, schools and colleges, universities and seminaries; (5) the *Pulpit*, for personalized witnessing of the Word of God. As people realize these things, they bring their offering (center) to the Christ, motivated by love and sacrifice and keeping at it through Stewardship.

"FREELY GIVE"

Second, reading downward, right. Gladly should we then yield to His entreaty "Freely Give," for the great benevolent causes, (1) strengthening the stakes of Christianity at *home*, in America. *Home Missions*; (2) lengthening the cords abroad, *Foreign Missions*; (3) of making the *Church, home, school* function in *Christian Education*; (4) of giving *solace* and *sustenance* to ministers, widows and orphans, Ministerial Relief. People should know that "Christ loved the Church and gave Himself for it." (1st pillar) and should those of pillar have *faith* in Him as the Head of the Church and their ever-present leader. They should be willing to *give their own* to the Lord; (2nd pillar) in *obedience* to His command. This is the best evidence of their Stewardship with which they meet the needs of the Reformed Church, and share their *Christ with the world*. (top)

By next Sunday the poster should be up and at work.

If you have any comment or suggestions to make concerning the poster, we may profit by them. Write us.

EXECUTIVE COMMITTEE OF GENERAL SYNOD.

Philadelphia, Pa.

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The Outlook of Missions

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The Quiet Hour

JULIA HALL BARTHOLOMEW

But grow in the grace and knowledge of our Lord and Savior Jesus Christ.
To Him be the Glory both now and forever. Amen

2 Peter 3:18

We are too hasty, are not reconciled,
To let kind Nature do her work alone.
We plant our seed, and like a foolish child,
We dig it up to see if it has grown.

—PHOEBE CARY.

“Life must be won by struggle, and immortality is less a possession than an achievement.”

No matter how barren the past may have been,
'Tis enough to know that the leaves are green.

—JAMES RUSSELL LOWELL.

“For the asking, the outflow of His grace may be drunk in by every thirsty soul.”

Attention is less a gift than a habit, and the knowledge of this ought to encourage those who wish to live inside their own souls.

—ERNEST DIMNET.

Those who regard or treat Christian missions as less than an adventure in the realm of the humanly impossible must entertain superficial views as to the reality of the difficulties or unworthy views as to the superhuman source and resources of the undertaking.

—JOHN R. MOTT.

The religious life of today is finding once more the way out of a barren desert in which it seemed to be pining away, and its prayer gives glimpses of a yearning vision for justice and love.

—MARIO PUGLISI.

“Somehow strength lasted through the day,
Hope joined with courage in the way.”

Follow, and honor what the past has gained;
And forward still, that more may be attained.

—HENRY VAN DYKE.

“Only in the final audit of character shall we know what losses we have sustained through disobedience to our heavenly visions.”

“Hope is creative. It brings to pass things that are not. Life's best realities begin by being hoped for.”

If thou wouldst read a lesson that will keep
Thy heart from fainting and thy soul from sleep,
Go to the woods and hills.

—HENRY W. LONGFELLOW.

A new appreciation of the personal world as a whole is needed, a new estimate of the distinctive human capacities for creative thought and moral action.

—HERBERT ALDEN YOUTZ.

We live in a hopeless world if we do not believe in the ultimate victory of goodness, if we do not feel that in the end love will become supreme.

—CHARLES S. MACFARLAND.

“It is only by keeping in sight an inflexible standard of character that we can save ourselves from unconscious deterioration.”

Will some great light of rapture, bathing all,
Make bygone woe seem joy; past bitter sweet?
Shall I look back and wonder at my fears?

—LOUISE CHANDLER MOULTON.

The Prayer

FROM the struggle of the day and the turmoil of the world, we take refuge in Thee, and seek time to learn the secret of quietness and peace that Thou canst teach us in the solitudes of hill and forest and field, where also our Savior loved to be.—Amen.

The Outlook

VOLUME XXIII

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FEBRUARY, 1931

of Missions

OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

The Missionary Home at Lancaster, Pa.

(1118-1120 West New Street)

BY REV. HENRY K. MILLER, D.D.

THE foreign missionary enterprise fairly bristles with difficult problems, not a few of which concern the missionaries themselves. In a general way, living conditions in non-Christian countries are unfavorable to the health and happiness of Christ's heralds from Western lands. Hence, foreign-style homes have to be provided for them. Then, too, on account of the severe nervous strain that the strange environment in missionary lands imposes upon foreign residents, not only missionaries, but also business people, must return periodically to their home lands to recuperate.

For some missionaries, particularly those who have been in the service a long time, a furlough is a pretty serious matter. As the years come and go, parents and near relatives pass away, so that the old homes are broken up, and where to live during their furloughs becomes quite a problem to returning missionaries of long standing. The Woman's Missionary Society of the Ohio Synod some years ago undertook to solve this problem by erecting and thoroughly equipping a Missionary Home in the city of Tiffin, Ohio, and more recently the Woman's Missionary Society of the Eastern Synod did the same fine piece of work in Lancaster, Pa. These two cities were selected on account of the excellent educational facilities they

afford, a consideration of great importance to missionaries having children of school age.

In the Lancaster Missionary Home there are two bachelor and two family apartments. The kitchens have the latest equipment. An oil-burning boiler heats the entire building and supplies an abundance of hot water. There is sanitary plumbing throughout, and also an incinerator for the disposal of garbage and waste. In the larger family apartment there is a Victrola and in the smaller a piano. The laundry in the basement is fitted out with enameled stationary wash-tubs and an electric washing machine, and (in an adjoining room) there are four lockers for the storing of trunks, etc. Various individuals and organizations contributed the up-to-date furniture. In fact, great pains were taken to fit out the Missionary Home with modern conveniences.

The writer and his wife are the first missionaries to occupy the Home at Lancaster. It gave us great pleasure to be installed into our new quarters the very night of our arrival—December 17, 1930. In behalf of the Building Committee, Mrs. E. M. Hartman and Mrs. E. M. Ault had made every preparation for our reception, even to the stocking of the larder, so that we were able to start light housekeeping immediately. We are quite comfortably settled and enjoy living in this finely equipped institution. Above all, we appreciate the kind, helpful and cordial spirit of the Lancaster people.

Marriage and the Home

A RECENT unhappy incident that took place in the Cathedral of St. John the Divine, New York City, between the Bishop and the outstanding advocate of Companionate Marriage, has again focused attention upon the problems involved in marriage and the home. Opportunely we would call attention to the existence of a committee of the Federal Council of Churches on Marriage and the Home that has been giving much study to this and related subjects, a partial report of which has been published and copies distributed by our Commission to all the ministers of our Church. About a year ago a Conference was held in Buffalo, N. Y., upon the subject, Marriage and the Home, under the joint auspices of the Federal Council's Committee and the Social Hygiene Committee of the Buffalo Council of Churches. Findings of this Conference have been published and distributed, consideration of which will be rewarding to those who are interested in the solution of vexing problems inherent in the present marital relationships. These Findings frankly recognize the situation which has developed because of changing social and economic factors that have combined in subjecting family relationships to unusual strain, and the new attitude toward life that has resulted because of scientific knowledge that has been popularized through modern literature and the stage. So that there has come to be a widespread skepticism with regard to the conventional marriage relationship, which constitutes a challenge to the Christian Church that must be intelligently and vigorously met.

The Conference nevertheless expressed its abiding faith in the family as now constituted and re-affirmed the ideals and sanctities of the Christian home. It was the expressed belief of the Conference that the restlessness of youth is an indication of a deep desire for a better and happier home life, which is within the power of the Church to promote in accordance with the ideals and principles of Jesus Christ, ideals and principles that indeed are being realized in countless Christian homes in the midst of widespread marital and family wreckage.

The Conference came to the conclusion that the Church holds the key to the home's future, and occupies the most strategic position among the agencies in the community, in the safeguarding and encouragement of the family group; and that the Christian minister should consider himself as the moral engineer of family life, with whose spiritual ministrations scientific men are eager and ready to unite their technical knowledge in a co-operative endeavor towards the solution of the present problem—one of the most encouraging trends of the hour.

In view of the findings of this Conference a recommendation of policy was submitted to the effect that an approach to the marriage problem should be made not so much from the standpoint of the legal and ecclesiastical enactments on divorce as from the educational standpoint of preparing people from their very childhood and youth for a successful family life. To this end a larger place should be given in the curriculum of our Church schools for teaching on marriage and the home; pastors should conduct classes for fathers and mothers in the field of parental education, and enlarge the scope of their personal ministry to individuals and to young couples who come to them to be married; theological seminaries should give a thorough training to students for the ministry in relation to future home ministration in the realm of mental hygiene, family case work and sex instruction, and for the service of ministers now on the field should conduct conferences to enable them to deal better with family situations in their parishes. The Conference further expressed the hope that ultimately there will be established in every city a clinic on marriage and the home, in which there will be a staff consisting of a minister of religion, a psychiatrist, a physician and a social worker, for consultation on the part of any persons who may desire it in regard to family plans and problems—on a paid, full-time basis; and that meanwhile voluntary experiments might be conducted in this direction in order that the Church may give to the home the same expert technical advice in the religious realm that is now given to the community in other realms.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Buying Up the Opportunity

St. Paul writes to the Christians of his day that they shall "buy up the opportunity." This simply means that we are to take advantage of conditions as they present themselves. This command of the Apostle may well be applied to the ingathering of the apportionment during the Lenten and Easter Season. It has been customary in our Church in past years to raise a large bulk of the benevolences during this season. The spirit of self-denial and sacrifice lays hold upon the people while they contemplate the sacrifice and death of Christ and consequently they are led to make more liberal offerings of themselves and of their substance during this time. It would be most unfortunate if this time-honored custom were to fade out of the life of our denomination and out of the practice of our people. There is no reason why a congregation should postpone the raising of the major por-

tion of its apportionment until the end of the year. There is every reason under the sun why the bigger part of it should be raised as in former years during the Lenten and Easter Season. If a congregation will follow its former custom it can breathe far more easily during the end of the year when it has fulfilled its obligation with reference to paying the apportionment early in the year. If the opportunity which the Lenten and Easter Season affords is allowed to slip by without being improved, it will work great hardship to the congregations themselves as well as to the Boards and benevolent agencies of the Church. Moreover, if the larger portion of the apportionment is raised early in the year it will save the Boards much money which they otherwise will be obliged to spend for interest on borrowed capital. "A word to the wise is sufficient."

Determining the Appropriations

Do not get the terms APPROPRIATIONS and APPORTIONMENT mixed up. They look so alike that they may not be readily distinguished between by the uninitiated. The apportionment is the amount which the congregations assume for the work of the Boards. The appropriations are the amounts of money which the Board of Home Missions pays to its specific Missions and Missionaries. Many, however, may not know how these appropriations are determined. They require much study, careful investigation and a conscientious effort to be of greatest service to the Mission itself. They are not fixed in a haphazard way. This is the process which these appropriations undergo.

Every Mission sends its annual and quarterly reports to the office of the Board. On the basis of these reports, as well as by personal visitation on the part

of the Superintendents, the condition of every individual Mission is ascertained. With these facts before us the Committee on Finance of the Board of Home Missions meets with the Staff, constituted by the General Secretary and the Superintendents of the various Departments, and this group goes over the Roll of Missions, considering every Mission upon its own merits. The number of members, the amount of salary which the Mission itself can pay, the matter of parsonage, the financial ability of the members, are all taken into consideration. This Committee tentatively sets down a certain amount which is to supplement the salary of the Missionary. This information is now conveyed to the Missionaries with the request that they communicate the same to their Consistories. If the Mission or Missionary feels that an injustice has been done, there is now an opportunity afforded for

the Missionary to so inform the Board. Occasionally readjustments have to be made. This tentative list of appropriations is then submitted by the Finance Committee to the Board of Home Missions at its annual meeting, which now happens to come in January, and this body sits in further judgment upon each recommendation and finally adopts the amount upon which it may ultimately decide and that becomes the appropriation

to the Missionary for the current year.

This information is given in order that the Missions and Missionaries as well as the whole Church may recognize that there is no intentional injustice done to any of the Missionaries under the Board. These appropriations are then paid in monthly installments to the Missionaries, provided they have sent in their reports in due time to the headquarters of the Board.

What Would You Have Done?

The Board of Home Missions at its annual meeting was confronted with a few very perplexing problems. Ordinarily the annual meeting is the time when the Board takes on new work. There were two most urgent appeals brought to the attention of the Board for the starting of new Missions. One was in the City of Detroit, Michigan, in a community which the Council of Churches allocated to the Reformed Church. The other was a most promising section of Long Island, New York. Here, too, a great opportunity for the building up of a strong Reformed congregation presents itself. What should the Board have done? What would you have done if you had been a member of the Board? The Board faced an indebtedness which compelled it to conserve all of its resources and which would not warrant the Board to take on any new work.

But here are these inviting fields. Here are these urgent appeals. Here are opportunities which may never present themselves again. Why could the Board not avail itself of these opportunities? Is it the fault of the Board? Is it not rather the fault of the Church at large that it does not provide sufficient funds to make it possible to occupy such promising fields as these? If the Church at large would have furnished the more than \$38,000 which it failed to supply in 1930 as over against the preceding year, it would have been comparatively easy for the Board to take on this new work and thus extend the borders of our Church into these promising fields. What would you have done under such circumstances? We would greatly appreciate an answer to our question, for your judgment may be of value to us in the future when similar conditions may present themselves.



PARSONAGE OF THE MILLER CHARGE, MILLER, S. D.

Goodell Evangelistic Party

BY DR. RUFUS C. ZARTMAN

YEARLY in January, the Rev. Dr. Charles L. Goodell, General Secretary of the Commission on Evangelism of the Federal Council of Churches, takes a party of Evangelists to some section of our country for great evangelistic conferences. This month he and ten Secretaries of Evangelism go to the Pacific Coast and will hold conferences from San Diego, California, to Spokane, Washington. Other cities in which conferences will be held are Los Angeles, Oakland, San Francisco, Sacramento, Portland and Seattle.

Dr. Goodell's teammates will be Dr. Rufus C. Zartman, of the Reformed Church in the United States; Bishop John S. Stamm, of the Evangelical Church; Bishop Arthur J. Moore, of the M. E. Church South; Rev. Charles W. Brewbaker, of the U. B. Church; Rev. Ira G. McCormick, of the M. E. Church North; Dr. Jesse M. Bader, of the Disciples of Christ; Rev. Dr. Gordon Palmer, of the Baptist Church North, and Rev. Francis J. Van Horn, of the Congregational Church, *et al.*

The tentative program provides that the day begins at 9.30 A. M. and moves along until 8.30 or 9 o'clock at night, with breaks only for luncheon and dinner. The program provides for addresses on:

"Present Necessity for Evangelism," "The Evangelistic Preacher and His Pulpit," "The Evangelistic Church," "Winning Adults," "Reaching Childhood and

Youth," "Conserving the New Members," "The Main Question," "The Kind of Church Christ Wants," "The Kind of City Christ Wants," "Present Necessity for Enrichment of the Spiritual Life of the Church," "How Best Enrich That Spiritual Life," "Spiritual Power for Evangelism Through Prayer, Co-operation, the Holy Spirit."

The closing addresses will be "Evangelistic Responsibility of the Home" and "New Testament Evangelism and the New Century."

Dr. Zartman has been assigned the following topics for daily discussion: 1. "Fishing for Men." 2. "Winning Adults," and "Power for Evangelism." He is also to conduct the opening devotions of two or more conferences, and to be ready at call to give addresses on two other themes. At all of these conferences Dr. Zartman's literature on Evangelism will be distributed, notably his pamphlet on "Home Visitation" and his newest leaflet on "Won by One" or "Personal Evangelism."

From Spokane Dr. Zartman will return to visit our Reformed Churches in Oregon and California during February and March. Mail on the Coast for him may be sent in care of Rev. Edward Eymeyer, 3927½ Flower Drive, Los Angeles, California. The great western trunk railroad lines have kindly given Dr. Zartman free passes, for this trip out and back from Chicago, because of the religious work which he goes to render.

Notes of Interest

It is with much sorrow that we record the death of Rev. H. G. Limbacher, of Porterfield, Wisconsin, which occurred on November 21, 1930. Missionary Limbacher was taken away in the midst of his usefulness and service in the Church. We express sympathy to his bereaved family and congregation.

* * *

The Executive Staff of the Board of Home Missions contemplates putting on a number of Regional Conferences throughout the Church in which the findings of

the Home Missions Congress will be discussed. These Conferences will occupy an entire day, when the morning and afternoon sessions will partake of discussion periods and the evening will be given over to inspirational addresses.

* * *

The Home Missions Council is planning to print the Findings of the Home Missions Congress, recently held at Washington, D. C., together with the addresses delivered there. These they expect to furnish to the Boards without charge. It will

probably be a book of 128 pages and will contain the program of the Congress, the list of group conference agenda, the addresses delivered and the findings of the Congress. This book should be used in conference work, committee work, as well as furnishing material for missionary sermons, missionary addresses, missionary articles, etc. Any persons interested in securing this book may write to Headquarters in Philadelphia, and in due time it will be sent.

* * *

By action of the Board of Home Missions at its recent meeting, January 13th and 14th, the Harbor Mission in New York City, Dr. Paul H. Land, Missionary, is to be continued. The support of the Church for this work is most heartily solicited. At one time it was felt that because of changed conditions in the immigration situation we could dispense with this work, but the situation seems to call for its continuance.

* * *

The Commission on Town and Country of the Home Missions Council has again designated a special Rural Life Sunday, to be observed on Rogation Sunday, which is May 10th. This is very appropriate because Rogation Sunday originally was devoted to prayers for the crops, for rain and sunshine and fruitful fields.

* * *

Annual Meeting of the Board of Home Missions

THE solarium on the roof of an Atlantic City hotel, looking out over the ocean, proved a most delightful place to hold the meeting of the Board of Home Missions, January 13th and 14th, 1931. When an invitation reached headquarters, Philadelphia, some weeks ago, through Dr. DeLong, from Dr. Robert B. Ludy, for the Board to meet at the Hotel Ludy, Atlantic City, New Jersey, as his guests, it was accepted with much pleasure. The meeting had been scheduled for Philadelphia, but that city is never an ideal place for such a meeting; therefore, Dr. Ludy's offer of hospitality was all the more appreciated, and in his very beautiful new hotel those who attended the Board meeting were made most welcome

The various Summer Schools throughout the country are featuring the work of the Country Church. In former years scholarships were provided for a few rural pastors, but this year conditions do not permit this arrangement. However, if rural pastors find it convenient to attend some of these Summer Schools they will be amply repaid for the time and money which they give to the same.

* * *

Dr. James M. Mullan is the Chairman of the Committee on Comity of the Pennsylvania Federation of Churches. As such he is making his influence felt throughout the entire State of Pennsylvania.

* * *

Dr. Charles E. Schaeffer will conduct a conference on Home Missions in the Theological Seminary at Lancaster, Pa., during February, and later at Central Theological Seminary, Dayton, Ohio, and also at the Mission House in Wisconsin.

* * *

At the annual Missionary Conference, February 13th, at Central Theological Seminary, Dayton, Ohio, Dr. Charles E. Miller, President of the Board of Home Missions, and the Rev. Cecil A. Albright, of Detroit, Michigan, for many years a Missionary under the Board, will present the work of Home Missions.

and most comfortable. Of course, we were not there to enjoy the attractions of Atlantic City, but to transact the important business of Home Missions and wrestle with some of the many problems which are confronting the Board. The members of the Staff met on Monday evening, January 12th; the Executive Committee met at 9.30 Tuesday morning and was in session until 12.30; then the entire Board met at 2 o'clock that afternoon and was in session until 10.30 that night. It convened again Wednesday morning at 9 o'clock and adjourned at 4.15 in the afternoon.

The following were present: Dr. Charles E. Miller, President; Dr. F. C. Seitz, Recording Secretary; Dr. C. B.

Alspach, Dr. H. Nevin Kerst, Dr. Josias Friedli, Dr. J. C. Leonard, Rev. Jacob Schmitt, Elder Randolph S. Meck, Dr. Charles E. Schaeffer, Dr. William F. DeLong, Dr. James M. Mullan, Treasurer Joseph S. Wise, Dr. John C. Horning, Dr. T. P. Bolliger, Mrs. L. L. Anewalt, Mrs. J. M. Mengel, Miss Bessie Y. Stewart, Dr. A. V. Casselman, Dr. William E. Lampe, Dr. J. M. G. Darms.

The following resignations were accepted: Rev. W. H. Knierim, from Olney, Ill.; Rev. Albert Haller-Leuz, from Upham, N. D.; Rev. Charles H. Riedesel, from Kimama, Idaho; Rev. E. F. Menger, from Holton, Kansas; Rev. Ira Gass, from Yukon, Pa., and Mr. Saito as Director of Religious Education in the Japanese Reformed Church, San Francisco, California. The death of Rev. H. F. Limbacher, at Porterfield, Wisconsin, was reported as having occurred November 21, 1930. The sympathy of the Board was extended to his family and congregation. One Missionary was commissioned, namely, Rev. Karl H. Thiele, for the Isabel-Trail Charge, S. D.

The following Missions were reported as having gone to self-support: Second, Fullerton, N. D., October 31, 1930; Grace, Springfield, Ohio, October 31, 1930; Herrick, S. D., December 31, 1930; Church of the Ascension, Pittsburgh, Pa., December 31, 1930; Egg Harbor, N. J., December 31, 1930; St. Paul's, West Milton, Pa., December 31, 1930; Boswell Charge, Pa., December 31, 1930. The mission work in and around Kimama, Idaho, was discontinued, inasmuch as the people have moved away, the farms are abandoned, due to the lack of irrigation and the fact that the irrigation projects of the Government are not likely to be made available to that section for a number of years.

One of the important items for consideration was the appointment of a man to fill the unexpired term of the late Elder F. C. Brunhouse, on the Board of Home Missions. For some time the members of the Board have felt that the Midwest Synod should have representation on the Board, so this vacancy afforded the opportunity for such an appointment. Therefore, Mr. Maurice G. Lipson, an Elder in the Carrollton Avenue Reformed Church,

Indianapolis, Indiana, was appointed to this place until the meeting of the General Synod in 1932.

Dr. Charles B. Alspach, of Philadelphia, was appointed as a member of the Executive Committee to fill the vacancy caused by the death of Elder F. C. Brunhouse.

The Board reconsidered its action taken last July, in which it decided to close the Harbor Mission work by January 1, 1931, and inasmuch as there still seems to be a need for the type of work being performed by Dr. Paul H. Land, it decided to continue this work among foreign-speaking people coming into and leaving the Port of New York. Dr. Land is likewise serving a small congregation at Islip, Long Island, New York.

Treasurer Wise presented the annual report showing receipts in the General Fund as follows: On apportionment, \$291,516.35; from Women's Missionary Society of General Synod, \$34,334.11; from specials, \$6,437.20, or total net receipts of \$332,287.66. This is a decrease of \$38,909.82 as compared with the receipts of 1929. The expenditures in the General Fund were as follows: For Indian School, \$13,894.22; for salary appropriations to missionaries and executives, \$237,572.49; for all other expenditures, including Executive Committee of General Synod, interest, Catawba College, Evangelism and Bethel Community Center, \$47,317.60. In addition, the Board transferred from its General Fund to the Church Building Fund the sum of \$25,000, making total expenditures of \$323,784.31. This shows expenditures of \$24,924.96 less than last year.

In the Church Building Fund the net receipts for 1930 were \$32,133.47, to which must be added \$55,986.81 collected on investments and the \$25,000 appropriated from the General Fund, making a gross income of \$113,120.28. The gross income for 1929 amounted to \$192,635.66. The cash expenditures in this Fund for grants and investments amounted to \$76,700.28; for interest, annuities and cost of Home Mission Day Services, \$59,022.88; a total of \$135,723.16. The cash expenditures for 1929 amounted to \$170,112.32.

A great deal of time was given over to discussion of the financial situation of the Board. Dr. Miller made the statement that the Treasurer and officers at headquarters deserved particular commendation and credit for the way in which they have carried on during this exceedingly trying year, when the apportionment fell almost \$40,000 below the apportionment received in 1929 for Home Missions. It was the general feeling that the congregations should be urged to use the Lenten and Easter season as heretofore to raise a large part of the apportionment, and not wait until the end of the year, when so many demands are being made upon the churches. In this connection the entire subject of the Home Mission Day was considered, and reports seemed to show that many of the pastors feel that the character of Home Mission Day should be changed and that the day should be utilized by pastors and congregations for educational purposes largely and used as an occasion also for the raising of their full apportionment. Nothing can be done definitely along this line until the meeting of the General Synod in 1932. The offering for Home Mission Day, 1931, has been promised to the Pleasant Valley Mission, Dayton, Ohio, and to the Mission at Homestead, Pa.

Another item which was discussed at some length was the recent Home Missions Congress at Washington, D. C., which was declared by those men who attended it to be the finest presentation of Home Missions which has ever been made. The findings of this will be made use of in the Summer Missionary Conferences, and Dr. Schaeffer expects to present the Congress in miniature before the Theological Seminaries of the Church. Regional Conferences will also be arranged for by the Staff.

A proposition was presented to the Board from the Evangelical Synod of North America with reference to taking over three Mission points which they have in Canada, one of which is in Winnipeg, and could be merged with our Winnipeg Mission, thus making a strong, self-supporting congregation. The support now given for that Mission could be used for the support of the two other Missions of the Evangelical Church which are not far from Winnipeg. Thus the Board would probably not be involved in any additional expense. The matter was left in the hands of Dr. Bolliger, the Superintendent of the Department of the Northwest, to work out.

Considerable time and attention were likewise given to the fixing of the appro-



THE BOARD OF HOME MISSIONS

AT THE HOTEL LUDY, ATLANTIC CITY, N. J.

Rear (left to right): Dr. John C. Horning, Elder Randolph S. Meck, Dr. Charles B. Aspsach, Rev. Jacob Schmitt.

Middle: Dr. Wm. F. DeLong, Dr. James M. Mullan, Treasurer Joseph S. Wise, Dr. Charles E. Schaeffer, Dr. Frederick C. Seitz, Dr. Theo. P. Bolliger, Dr. Henry Nevin Kerst.

Front: Dr. J. C. Leonard, Mrs. J. M. Mengel, Mrs. L. L. Anewalt, Miss Bessie Y. Stewart, Dr. Charles E. Miller, Dr. J. Friedli.

priations for the Missions and Missionaries for 1931. The Roll of Missions was carefully studied in November by the Finance Committee and the Staff and in its report to the Board the Finance Committee made the recommendations for the appropriations. However, the Board also considered each Mission separately, and while in most cases the recommendation of the Committee was accepted, in some cases circumstances made it necessary to change the same.

It was with much regret that the Board was not able to assume any financial responsibility in the matter of two most promising new points which were brought to its attention. These two points are in Detroit, Michigan, and on Long Island, New York, but due to the financial situation in which it finds itself, the Board did not feel justified in going ahead and as-

suming the obligations which would be involved. In the words of Dr. Miller, "We must wait until the Church catches up."

The presence of the representatives of the Woman's Missionary Society was most helpful. In many instances the advice of these women, Mrs. Anewalt and Mrs. Mengel, was asked for and listened to. The women of the Church are nobly supporting this great work of Home Missions, their contributions being used particularly for the work of the Indian School, the Bethel Community Center and the payment of the salaries of the Deaconesses. In addition, they contribute Church-building Funds and many specials.

The social fellowship of this annual meeting was particularly delightful and the spirit throughout especially fine.

B. Y. S.

Celebrating Christmas in North Dakota

Under the date of December 23 a pastor of North Dakota sent Dr. Bolliger the following picturesque item:

"We have been celebrating our Christmas services in the Sunday Schools out in the open country. Yesterday I got home from one of the churches twenty-seven miles from the parsonage. What a trip! Fourteen times I had to shovel my car out of the snow. Should one glory in such works, or grow weary therein? One might almost wish that the auto had never been

invented. After four and a half hours the twenty-seven miles had been got over. But there are compensations. The people had waited patiently until I got there. Really one learns to love such folks. It was a joy to look into the laughing eyes of the children. One hundred glittering eyeballs (the German expression was 'Augensterne') were turned towards me. Then all weariness took wings. The Christmas tree had got in its work. The program was excellently given."

The Youngest Mission Field in South Dakota

By DR. T. P. BOLLIGER

SEVERAL counties in South Dakota, located somewhat to the east of the center of the state, are very thinly populated, averaging only seven persons to the square mile. Twenty years ago the population was even less, the land being used almost entirely for cattle ranches and the raising of hay. As the southeastern part of the state became more thickly inhabited and the price of land rose to a point at which beginners could no longer afford to buy it, many of them moved northward into the counties where land was still plentiful and cheap. A goodly number of these settlers came from the

Reformed congregations in the southern part of the state. At that time Rev. F. Aigner was serving as the traveling missionary in the Dakotas, having been appointed to this position by the former German Home Mission Board. Under the direction of this board he visited these scattered groups of settlers and preached for them regularly once each month. As the fruit of these labors two congregations were organized, namely, Highmore in 1919, and another in 1921, in the open country about fifteen miles from Westington Springs. The community in which this second congregation was located had

no special name at that time; hence, it was called after the name of the nearest town. Rev. Aigner continued to serve them for several years, and the congregations grew. Finally, in the spring of 1928, Rev. Alfred Funk became the first regular pastor of the Highmore-Wessington Spring Charge, as it was officially called. As the result of his faithful work, a third congregation was organized at Miller, in 1928, and the fourth congregation in 1930, in the Highmore region. As Miller was located in the center of the vast charge, the classis at its last session, decided to give it a new name and call it the Miller charge.

The spiritual ministrations of Rev. Funk are scattered over a large territory, the most distant congregation being thirty-eight miles from the parsonage, which is located at Miller. To visit the most distant families, the pastor must drive as much as forty-five miles each way. As none of the congregations has been able to erect a church building as yet, the services are being conducted in two district schools, a court house and a private home. The first step towards acquiring church property was taken two years ago, when a good parsonage, equipped with all modern improvements, was bought at Miller. As soon as this has been fully paid, the problem of securing suitable churches or chapels will have to be faced.

The development of the communities in which these congregations are located has been greatly hindered by a cycle of exceptionally dry years and meagre crops. The past summer has been especially hard, as, in addition to small yields, the price of all farm produce fell to lower levels than had prevailed in a generation. Most of the settlers of these new regions are heavily burdened with debts; some have become impoverished; others were forced into bankruptcy. These conditions have hit our members very hard; nevertheless, they have been loyal to their church to a remarkable degree. The average giving of these struggling congregations during the past two years has been \$20 per communicant member.

The members have not become hopeless, but look steadfastly into the future, convinced that the tide must turn. Within the bounds of each one of these congregations much unoccupied land is still to be found, upon which many new families will some day find homes. Agricultural conditions will revive, a cycle of rainy and plentiful years is due, many new settlers will move into the communities, the Reformed Church will win many of them. I am convinced that our church has a distinct mission to perform in this particular part of South Dakota.

Observations of the Treasurer

J. S. WISE

IT has been my privilege and pleasure to attend nineteen annual meetings of the Board of Home Missions. At every one of them many perplexing problems had to be solved. I have seen old programs completed and new ones set up. Home Missions is a living and ever-changing task, consequently its programs become old quickly and new ones must be adopted. If this were not true there would be no further need for the Board of Home Missions. Its job would cease and, perhaps, some people would indulge in a sigh of relief. They would no longer be annoyed from that source and the burdensome (?) apportionments might be reduced. That, however, would be a great calamity. It would not be the supposed acme of

achievement! No, the Board's job is a constantly growing one, and all of us should rejoice and thank God that it is so.

Two years ago the annual meeting of the Board was changed by the action of General Synod, from July to January. When it was held in July the question of a place of meeting was quite a problem. Philadelphia in July is hot! Sometimes, very hot! The Assembly Hall in the Schaff Building, where we usually meet, is not only hot, but it is dusty and noisy. The windows must be kept open and there is much discomfort. Other places have been tried and found wanting in many respects. Never has the Board been so comfortable and able to consider its intricate problems so well as at its recent meet-

ing in Atlantic City. All this was the result of a generous invitation from Robert B. Ludy, M.D., proprietor of the Hotel Ludy. He told me that "he got a real kick out of it." Our presence reminded him of his boyhood days, when he "used to ring the bell for the Lutheran and Reformed Churches in Boyertown, Pa." We, in turn, appreciated his generosity and hospitality. For physical comfort it was, without doubt, the most desirable meeting place we ever had.

Dr. Ludy presented each one of us with his book, "How to Live Longer." It is full of valuable suggestions and homely advice—the kind of advice that is easy to take and, I am sure, can be followed with joy. The prime requisites for good health, briefly summarized, are as follows: "Plenty of fresh air, walk at least two miles daily, eat with your brain as well as your teeth (milk is a great friend), keep the alimentary system regular, don't be a physical slouch, stay clear of all drugs unless your physician prescribes them, drink plenty of water daily and use your bath-tub, avoid contact with communicable disease, work hard—don't be afraid of sweat, play properly and *don't worry*."

Most of these, my friends, I have been practicing for many years and I have kept "fairly fit." But the admonition against worry I find hard to control. The doctor says, "This is the highest hurdle of them all. But you must jump it. As a devitalizer and a killer, worry has tremendous power. It robs people of their sleep, their appetite, sometimes of their reason and even of life itself." I have worried very little over my own personal affairs, but during the last two years I have been forced to worry much over yours. For, no matter how much I try to avoid it, the financial problems of the Board are forever with me and the Board's problems are your problems. The Board is your servant and is honestly trying with might and main to do your work with efficiency and dispatch. It is seriously handicapped because of a decreased income. In the words of Dr. Ludy, it lacks proper nourishment, and, like the human body, must sound "the alarm."

Let us examine the Board's General Fund transactions since the adoption of

the post-war budget of 1923 with a view of diagnosing the case:

	<i>Receipts</i>	<i>Expenditures</i>
1924.....	\$239,834.00	\$313,977.00
1925.....	313,618.00	316,745.00
1926.....	340,481.00	344,858.00

At its meeting in Philadelphia in 1926, General Synod added \$20,000.00 to the Board's budget for Catawba College, which requires the Board to pay the College its pro rata portion of the Board's receipts, without regard to whether the income is increased or not.

	<i>Receipts</i>	<i>Expenditures</i>
1927.....	\$352,681.00	\$369,463.00
1928.....	350,959.00	352,264.00
1928 (6 months)...	112,111.00	169,097.00
1929.....	371,197.00	358,709.00
1930.....	332,287.00	323,784.00

Total for 7½ years. \$2,413,168.00 \$2,548,897.00

Now for the diagnosis: It will be noticed that at the end of 1924 there was entirely too much difference between the expenditures and the income. This was adjusted, in a measure, by an increased income in 1925, due entirely to the increased budget adopted at Hickory. It took nearly two years before the increase became effective. In the meantime, the Board's deficit, an accumulation of years, continued to increase more rapidly than was healthy or comfortable. Almost a normal condition was maintained from then on until the six months' report of 1928.

The equilibrium we were trying studiously to acquire was then seriously disturbed because the slogan of seven months was a misnomer. It should have been *eight* months. Again the surgeon's knife was applied to the Board's expenditures in the hope that by the end of 1930 the Board might find some substantial relief. But alas! the decreased income of approximately \$40,000.00 for the year just closed is disheartening, to say the least. Now where is the trouble? Are all the Boards of our Church on the sick list or is the Church itself the patient? The Boards are the vital parts of the Church. They need nourishment. Will the Church supply it? Every pastor, every elder, every deacon, yes, every member, must answer. Your Boards have done the best within their power.

Church-Building Funds

J. S. WISE, *Treasurer*

FOR a little more than a year, slowly but surely, the list of Church-building Funds has been growing. The last Fund that was reported in the papers was No. 1099. It is significant that No. 1100 should bear the well-known name of Rev. J. A. Hoffheins, D.D. Church-building Fund No. 1 was made up of subscriptions of \$50 each given by ten congregations. The first name on the list of these ten was that of Rev. J. A. Hoffheins, who was then pastor of Christ Reformed Church, Martinsburg, W. Va. From No. 1 to No. 1100 is a long stretch. We hope that the next 1100 Funds will be forthcoming in a much shorter time than was required to raise the first 1100. The Church-building Funds have not been stressed by the local pastors during the last decade as they were previously, and I would, therefore, urge the pastors, as well as laymen, to call attention to these Funds more frequently. Without them the great achievements of the Board of Home Missions, over which we are now rejoicing, could not have been accomplished. The Reformed Church in general would not be what it is today had these Funds not been available for aiding Mission congregations to build much-needed Churches. The need for them is greater now than ever.

The following list is hereby gratefully acknowledged:

No. 1100—The Rev. J. A. Hoffheins, D.D., Church-building Fund of \$500.00. Contributed by Friendship Circle of Christ Reformed Church, Martinsburg, W. Va. Invested in Hungarian Reformed Church, Los Angeles, Cal.

No. 1101—The Rev. Lewis Reiter Church-building Fund of \$500.00. Bequest of Mary Jane Reiter, Harrisburg, Pa., in honor of her husband. Invested in Faith Reformed Church, Philadelphia, Pa.

No. 1102—The Hungarian Gift Church-building Fund of \$500.00. Contributed by the W. M. S. G. S. (Fund No. 106.) Invested in Hungarian Reformed Church, Los Angeles, Cal.

No. 1103—The William A. and Lizzie K. Rohrbaugh Church-building Fund of

\$500.00. Contributed by William A. Rohrbaugh, Lineboro, Maryland. Invested in St. Luke's Reformed Church, Wilkes-Barre, Pa.

No. 1104—The Reuben and Eliza Membauer Memorial Church-building Fund of \$500.00. Contributed by Mrs. Sarah Schwenk, of Lansdale, Pa., in memory of her parents. Invested in Faith Reformed Church, Philadelphia, Pa.

No. 1105—The Southwest Ohio Classical Gift Church-building Fund of \$500.00. Contributed by the Southwest Ohio Classis of Ohio Synod and given to the Corinth Boulevard Reformed Church of Dayton, Ohio.

No. 1106—The Joseph L. Rader and Family Church-building Fund of \$500.00. Bequest of their daughter, Amanda E. Rader, of Williamsport, Pa., in loving memory of the family. Invested in St. Luke's Reformed Church, Wilkes-Barre, Pa.

No. 1107—The Simon C. and Elizabeth C. Nusbaum Church-building Fund of \$500.00. Contributed by Mrs. Elizabeth C. Nusbaum, of Westminster, Md. Invested in St. Luke's Reformed Church, Wilkes-Barre, Pa.

No. 1108—The Jacob E. and Martha B. Ranck Church-building Fund of \$1,000. Contributed in loving memory by their daughters, Emma H., Elizabeth H. and Mary A. Ranck, Lancaster, Pa. Invested in Hungarian Reformed Church, Los Angeles, Cal.

No. 1109—The Harry G. and May H. Hitner Memorial Church-building Fund of \$500.00. Bequest of May H. Hitner, Pottstown, Pa., in memory of herself and husband. Invested in Faith Reformed Church, Philadelphia, Pa.

No. 1110—The James G. and Rebecca K. Evans Church-building Fund of \$500.00. Bequest of Rev. John M. Evans, late of Spring Mills, Centre County, Pa. Invested in Faith Reformed Church, Philadelphia, Pa.

No. 1111—The L. H. and Mary Fulmer Church-building Fund of \$500.00. Contributed by Bennett R. Fulmer, Greensburg, Pa., in memory of his father

and mother, late of Curllsville, Clarion County, Pa. Invested in Faith Reformed Church, Philadelphia, Pa.

No. 1112—The Jonathan E. and Harriet Dundore Church-building Fund of \$500.00. Contributed by Rev. and Mrs. Paul J. Dundore, Greenville, Pa., in memory of his parents. Invested in Faith Reformed Church, Philadelphia, Pa.

No. 1113—The Israel's Reformed Sunday School Church-building Fund of \$500.00. Contributed by Israel's Reformed Sunday School, Paris, Ohio. Invested in Glenside Reformed Church, Glenside, Pa.

No. 1114—The Charlotte W. Doll Church-building Fund of \$500.00. Contributed by Miss Betty W. Doll, Martinsburg, W. Va. Invested in First Reformed Church, Winston-Salem, N. C.

No. 1115—The Virginia B. Doll Church-building Fund of \$500.00. Contributed by Miss Betty W. Doll, Martinsburg, W. Va. Invested in First Reformed Church, Winston-Salem, N. C.

No. 1116—The Mrs. Margaret J. Leader Church-building Fund. Bequest of the Rev. Daniel H. Leader, Lancaster, Pa. Invested in Glenside Reformed Church, Glenside, Pa.

No. 1117—The W. M. S. G. S. Gift Church-building Fund No. 107 of \$1,000. Contributed by the W. M. S. G. S. and credit given on debt to the Board of The Corinth Boulevard Reformed Church, Dayton, O.

No. 1118—The George Pearson Church-building Fund of \$500.00. Bequest of George C. Pearson, Hagerstown, Md., in memory of his father. Invested in St. Luke's Reformed Church, Wilkes-Barre, Pa.

No. 1119—The Eleanor Pearson Church-building Fund of \$500.00. Bequest of George C. Pearson, Hagerstown, Md., in memory of his mother. Invested in St. Luke's Reformed Church, Wilkes-Barre, Pa.

No. 1120—The George C. Pearson Church-building Fund of \$500.00. Bequest of George C. Pearson, Hagerstown, Md. Invested in St. Luke's Reformed Church, Wilkes-Barre, Pa.

No. 1121—The Elizabeth Reynolds Church-building Fund of \$500.00. Be-

quest of George C. Pearson, Hagerstown, Md., in memory of my friend and housekeeper. Invested in St. Luke's Reformed Church, Wilkes-Barre, Pa.

No. 1122—The C. H. and Catherine Herbst Church-building Fund of \$500.00. Proceeds of insurance on life of Nelson H. Herbst, assigned to the Board of Home Missions by the Rev. Cosmos H. Herbst, deceased, late of Hazleton, Pa. Invested in Faith Reformed Church, Philadelphia, Pa.

No. 1123—The Estella M. and Norman A. Herbst Church-building Fund of \$500.00. Proceeds of insurance on life of Nelson H. Herbst, assigned to the Board of Home Missions by the Rev. Cosmos H. Herbst, deceased, late of Hazleton, Pa. Invested in Faith Reformed Church, Philadelphia, Pa.

No. 1124—The Alda Stouffer Schmidt Church-building Fund of \$500.00. Contributed by Rev. Dr. Ambrose M. Schmidt and Mr. and Mrs. William S. Schmidt in loving memory. Invested in Faith Reformed Church, Philadelphia, Pa.

No. 1125—The W. M. S. G. S. Gift Church-building Fund No. 108 of \$500.00. Contributed on July 1, 1930, by the W. M. S. G. S. and credited to First Reformed Church, Cedar Rapids, Iowa, for repairs to its Church Building.

No. 1126—The W. M. S. of Potomac Synod Church-building Fund of \$500.00. Contributed by W. M. S. of Potomac Synod (W. M. S. G. S. No. 109). Invested in Faith Reformed Church, Philadelphia, Pa.

No. 1127—The W. M. S. of Pittsburgh Synod Gift Church-building Fund of \$500.00 (W. M. S. G. S. No. 110). Contributed by W. M. S. of Pittsburgh Synod and credited to Pleasant Valley Reformed Church, Dayton, Ohio.

No. 1128—The W. M. S. G. S. Gift Church-building Fund No. 111 of \$500. Contributed by the First Reformed Church of Greensburg, Pa., through the W. M. S. G. S. Given to Pleasant Valley Reformed Church, Dayton, Ohio.

No. 1129—The Manda J. Sangree Church-building Fund of \$500. Bequest of Linda M. Allen, McConnellstown, Pa. Invested in Faith Reformed Church, Philadelphia, Pa.

No. 1130—The Linda M. Allen Church-building Fund of \$500. Bequest of Linda M. Allen, McConnellstown, Pa. Invested in Faith Reformed Church, Philadelphia, Pa.

No. 1131—The August Schoenenberger Church-building Fund of \$500. Contributed by his sisters, the Misses Schoenenberger, of Ashland, Pa. Invested in

First Reformed Church, Burlington, N. C.

No. 1132—The George Randolph Snyder Gift Church-building Fund of \$500. Contributed by his parents, Rev. Dr. and Mrs. George Albert Snyder and his uncle and aunt, Mr. and Mrs. Henry Davis, of Catonsville, Md. Given to the Williard Reformed Church, Akron, Ohio.

THE SOCIAL SERVICE COMMISSION

James M. Mullan, Executive Secretary

The Children's Charter

President Hoover's White House Conference on Child Health and Protection, Recognizing the Rights of the Child as the First Rights of Citizenship, Pledges Itself to These Aims for the Children of America

FOR every child spiritual and moral training to help him to stand firm under the pressure of life.

II. For every child understanding and the guarding of his personality as his most precious right.

III. For every child a home and that love and security which a home provides; and for that child who must receive foster care the nearest substitute for his own home.

IV. For every child full preparation for his birth, his mother receiving prenatal, natal, and postnatal care; and the establishment of such protective measures as will make child-bearing safer.

V. For every child health protection from birth through adolescence, including: periodical health examinations and, where needed, care of specialists and hospital treatment; regular dental examination and care of the teeth; protective and preventive measures against communicable diseases; the insuring of pure food, pure milk, and pure water.

VI. For every child from birth through adolescence, promotion of health, including health instruction and a health program, wholesome physical and mental recreation, with teachers and leaders adequately trained.

VII. For every child a dwelling place safe, sanitary, and wholesome, with reasonable provisions for privacy, free

from conditions which tend to thwart his development; and a home environment harmonious and enriching.

VIII. For every child a school which is safe from hazards, sanitary, properly equipped, lighted, and ventilated. For younger children nursery schools and kindergartens to supplement home care.

IX. For every child a community which recognizes and plans for his needs, protects him against physical dangers, moral hazards, and disease; provides him with safe and wholesome places for play and recreation; and makes provision for his cultural and social needs.

X. For every child an education which, through the discovery and development of his individual abilities, prepares him for life; and through training and vocational guidance prepares him for a living which will yield him the maximum of satisfaction.

XI. For every child such teaching and training as will prepare him for successful parenthood, homemaking, and the rights of citizenship; and, for parents, supplementary training to fit them to deal wisely with the problems of parenthood.

XII. For every child education for safety and protection against accidents to which modern conditions subject him—those to which he is directly exposed and those which, through loss or maiming of his parents, affect him indirectly.

XIII. For every child who is blind, deaf, crippled, or otherwise physically handicapped, and for the child who is mentally handicapped, such measures as will early discover and diagnose his handicap, provide care and treatment, and so train him that he may become an asset to society rather than a liability. Expenses of these services should be borne publicly where they cannot be privately met.

XIV. For every child who is in conflict with society the right to be dealt with intelligently as society's charge, not society's outcast; with the home, the school, the church, the court and the institution when needed, shaped to return him whenever possible to the normal stream of life.

XV. For every child the right to grow up in a family with an adequate standard of living and the security of a stable income as the surest safeguard against social handicaps.

XVI. For every child protection against labor that stunts growth, either physical or mental, that limits education, that deprives children of the right of comradeship, of play, and of joy.

XVII. For every rural child as satisfactory schooling and health services as for the city child, and an extension to rural families of social, recreational, and cultural facilities.

XVIII. To supplement the home and the school in the training of youth, and to return to them those interests of which modern life tends to cheat children, every stimulation and encouragement should be given to the extension and development of the voluntary youth organizations.

XIX. To make everywhere available these minimum protections of the health and welfare of children, there should be a district, county, or community organization for health, education, and welfare, with full-time officials, coordinating with a state-wide program which will be responsive to a nation-wide service of general information, statistics, and scientific research. This should include:

(a) Trained, full-time public health officials, with public health nurses, sanitary inspection, and laboratory workers.

(b) Available hospital beds.

(c) Full-time public welfare service for the relief, aid, and guidance of children in special need due to poverty, misfortune, or behavior difficulties, and for the protection of children from abuse, neglect, exploitation, or moral hazard.

For *every* child these rights, regardless of race, or color, or situation, wherever he may live under the protection of the American flag.

Unemployment

At the time of the writing of these words, about the middle of January, Philadelphia's Committee for Unemployment Relief was concentrating upon the raising of \$5,000,000.00 for the relief of the suffering families of this city, half of which to provide steady work throughout the winter for 12,000 heads of families. The Committee states that from 150,000 to 180,000 people are at this time unemployed—representing a fifth of the population, and at least ten times as many people as the welfare organizations of the city normally care for, with more appeals for relief being received in a day than normally come in the course of a month. "This week 2,000 more families applied for assistance than asked aid last week."

This is Philadelphia's unemployment situation, which the Committee has said is more fraught with misery and incipient disaster than this city had faced before in a century, the results of which will

have a serious effect upon the people of this city for generations.

That Philadelphia's situation is any worse than other large cities is not likely, and hence may serve as a horrible sample of what is happening all over this rich and prosperous land. Nor is there reason to believe that other cities are meeting the emergency any less effectively than is Philadelphia.

While, of course, when the Red Cross is called in to meet a disaster such as the present unemployment crisis, the first thing to do is *to meet it*, the real problem of unemployment is that of *prevention*. For several years it has been growing more and more evident that under the present industrial system unemployment is becoming chronic and that its causes are inherent in the system. They are social, which involve collective responsibility and are not due to the behavior of the individuals who are its victims. This

is the time for the churches to declare in unmistakable terms that economically we are brethren no less than spiritually, and that the time is at hand for Christian leaders in industry to set before themselves seriously the task of putting our industries upon a co-operative basis that

will make possible an equitable distribution of the vast and rapidly increasing wealth which its workers, both hand and brain, are producing. This is the real problem and as someone has said, it is America's riddle that *must* be solved or it will destroy us.

Thou Shalt Not Kill

The abolition of capital punishment, and constructive prison reform, are no idle dream of the sentimentalist, as some would have us believe. Where humane and constructive measures under judicious leadership, include decent surroundings, suitable food, occupational and recreational therapy for the uplift of the men, riotous or revengeful prison uprisings are unknown.

Inmates handcuffed to walls and floors of cells . . . Solitary confinement for days at a time . . . Dark, ill-ventilated cells . . . Gun guards always in sight . . . Silence enforced among prisoners . . . Two and three men crowded into one cell . . . Sweat boxes . . . Lashes . . . Bloodhounds for escaped convicts . . . These are some of the conditions reported upon by reliable investigators.

Yet love, we are assured, is the greatest thing in the world. Love, interpreted for our daily living, means the brotherhood of humanity, sympathetic understanding, patient consideration, dealing justly, fulfilling the Golden Rule—especially toward those weaker and less fortunate than ourselves.

Over the prison entrance let not the cruel welcome to each newcomer be "Despair"—but a new message of hope to those who enter there—the beginning of a new life, aided by influences within that will help men to help themselves.

Friends of humanity, moved by generous compassion, help us, we pray you, to extend our faithful efforts toward rehabilitation and not destruction! (*An abstract of a leaflet of the American League to Abolish Capital Punishment.*)

The Fellowship of Reconciliation

The Fellowship of Reconciliation is a group of men and women of many nations and races who recognize the unity of the world-wide human family and wish to explore the possibilities of love for discovering truth, dispelling antagonisms and reconciling people, despite all differences, in a friendly society. They believe that love, such as that seen pre-eminently in Jesus, must serve as the true guide for personal conduct under all circumstances; and they seek to demonstrate this love as the effective force for overcoming evil and transforming society into a creative fellowship . . .

Although members do not bind themselves to any exact form of words,

They refuse to participate in any war, or to sanction military preparations; they work to abolish war and to foster goodwill among nations, races and classes;

They strive to build a social order which will suffer no individual or group to be exploited for the profit or pleasure of another, and which will assure to all the means for realizing the best possibilities of life;

They advocate such ways of dealing with offenders against society as shall transform the wrongdoer rather than inflict retributive punishment;

They endeavor to show reverence for personality—in the home, in the education of children, in association with those of other classes, nationalities and races;

They seek to avoid bitterness and contention, and to maintain the spirit of self-giving love while engaged in the struggle to achieve these purposes.

For maintaining and extending its work the Fellowship is dependent upon voluntary contributions. There is no membership fee, but those who contribute \$2.00 or more per annum receive the magazine *The World Tomorrow* (if they specifically indicate a desire to receive it), the *Fellowship News Letter* and other publications.

The address of The Fellowship of Reconciliation is 383 Bible House, Astor Place, New York City. (A leaflet: *Statement of Purpose.*)

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

Translated in the Twinkling of an Eye

A man is at the end of his life what he was during his life. And he is then what his aims, ideals, purposes and aspirations were in life. No one is truly good and great whose thoughts, words, and actions are not born of God. Only those who are the children of the heavenly King and the sons of God will exert an influence for good in the world after they leave the scenes of earth.

The sad news of the sudden and tragic death of our dear friend and co-worker, Hon. Horace Ankeney, of Xenia, Ohio, pierced my heart as though an arrow had struck it. It was so sudden, so distressing and so unexpected! But do we not know that, "in such an hour as ye think not the Son of Man cometh?" Who expects the Angel of Death so long as the pulse beats regularly and the heart leaps with unspeakable joy?

This man of God had gone to pay a New Year's Eve call, as was his custom, on his pastor. While there he was helping a stranger on the highway, and was ruthlessly struck down by an auto driver. The law of kindness was ever in his heart. He went about doing good. There was so much to do, and he saw it, that he was ever found on some errand of mercy. His faith was virile, his hope was buoyant and his love was abiding. To know him was to esteem him. To work with him was a constant inspiration.

We shall always remember him for his loyal support of the work of Foreign Missions. For almost twenty years he was a member of the Board of Foreign Missions and for fifteen years its faithful Vice-President. He had strong convictions and there were times when his views were not in accord with those of his co-workers, but I never knew a man who was more gracious in yielding to the voice of the majority. Many perplexing problems came up for our adjustment, and I wish to bear testimony to his generous soul, sound judgment and wise counsel in our deliberations. We shall miss his presence at our meetings. May the influence of his noble character be ever felt in all our actions.

I wish to refer the readers to the splendid tribute paid elder Ankeney by Miss DeChant on page 80, where they will also see his beaming face. God bless the dear children, and all who mourn his loss.

Secretary of the Board.

"THE OUTLOOK is fine and I enjoy it very much. I hope this will be a very successful year for it."

MRS. W. H. CAUSEY, 2009 Hollyrood St., Winston-Salem, N. C.

The Realization of a Self-Supporting Church in China and Japan

BY REV. JACOB G. RUPP, D.D.

I WISH to present to you the two outstanding leaders today of the Christian Movements in Japan and China. These photos were taken with my camera. The one is Rev. Dr. Toho-yiko Kagawa, of Japan, and the other Rev. Dr. Cheng-Ching-i, of China. Dr. Kagawa is the leader of the three-year movement in Japan to win a million souls for Christ. There are prominent Church men who proclaim Dr. Kagawa as the greatest Christian on earth today. His life presents the spirit of the Gospel according to St. John 12: 24-26. Dr. Kagawa declared that the history of the Huguenot Movement and Protestant Church in France gave him the inspiration and conception of this great movement to win a million souls for Christ in three years. He claims the Christian Church in Japan cannot be fully and permanently established until it has a million membership. Then it will be able to wield the same influence in Japan as the Protestant Church in France.

The New International Encyclopedia contains the following reference to the Huguenots and their descendants, viz.: "The career of French Protestantism has been very closely interwoven with the modern political development of the country. Though a small minority, it has always been aggressive and resolute in maintaining its position. Many distinguished men have appeared in its ranks throughout its history. In education, law, finance and reform it has taken a prominent part. In the founding of savings banks, the abolition of the slave trade, the revival of various industries, French Protestants have ever been foremost, and today are a very influential element throughout France. The French Protestant Church is largely Reformed (Calvinistic)." The Reformed have more than 1,300 ministers and the membership is close to one million. The life and history of the Reformed Church therefore inspired the Japan million-soul movement.

Dr. Cheng, the Moderator of the General Assembly of the Church of Christ in China, is the leader of the Five Year

Movement which has for its objective the doubling of the Church membership in China and the deepening of the spiritual life of the communicants. The Rev. Dr. A. R. Kepler, General Secretary of the Assembly of the Church of Christ in China, says: "Concerning this Movement, which embraces the whole expressional life of our Church, we can with profit listen to the prophetic voice of our Moderator (Dr. Cheng) for guidance, for it was through his vision that this Five Year Movement was organized."

Rev. Dr. A. R. Kepler, who grew up and was trained in the Reformed Church, a graduate of Ursinus College, is associated as General Secretary with Dr. Cheng. I also was asked whether our Board could not loan Rev. George R. Snyder, our missionary at Shenchowfu, as an Associate Secretary for this movement. It proved indeed a great inspiration to me to learn that our Church was giving such an inspiration to the greatest Christian move-



REV. DR. CHENG-CHING-I OF CHINA
AND DR. RUPP

ments in the non-Christian world, and through her representatives, a guiding spirit.

We sat in conference with the General Assembly of the Church of Christ in China at Canton for two weeks. Dr. Kepler in his report stated: "This Five Year Movement has gripped the imagination of our entire Church membership throughout China, and reports from all the synods bear testimony to a new energy and a fresh zeal, which has extended into our Church and is manifesting itself in all our Christian groups, as they are facing persecution and slander and scorn, through a positive program of love at work."

The missionary propaganda in China is at present facing many problems. The two outstanding problems are: First, to establish a Church which shall be self-supporting, self-governing and self-propagating. Second, how to promote Christian education under the laws of a new Republic.

In visiting the missionary high schools and colleges I learned that the recitations were in English. When the missionary arrived in China a century and a quarter ago, there was a system of education, national in scope, centuries old, and classical in its content, but entirely unacquainted with modern scientific thought and educational methods. The Chinese had no modern scientific books in their language. The Chinese students, even now, when they arrive at school from the various provinces do not understand each other in Chinese on account of colloquialism. So they must learn to speak English as the common language and recite in it. The early missionary already knew that an educated and enlightened Christian is potentially the most fruitful Christian, and in order to train the future leadership of the Christian movement, the missionary opened and multiplied schools and became the father of modern education in China. The missionary was so successful that in the central cities and towns 200,000 students were receiving a modern education in China. Even a decade ago, Christian education formed so large a proportion of the Christian enterprise in China that there was danger that the Church might be looked upon as an ap-



TOHOYIKA KAGAWA AND KIMURA

pendage of the Christian educational enterprise rather than Christian education as an agency of the Church.

One of the most critical questions confronting the missionary enterprise in the world today, if not the most critical, is the future of Christian education in China. Lately when a Commission of leading educators made a survey of Christian education in China, and revealed its scope, young China became alarmed in envisaging a cultural invasion by the West which would supersede their old culture and traditions. In order to meet this situation the Government's Ministry of Education adopted the policy to control all the educational activities within the nation and insisted upon the registration of all schools whether established by the Government or conducted by missionary and other private agencies.

I found in connection with the mission schools and colleges fine Christian congregations. But the membership is largely composed of the families which are associated and supported by the Missions. The great problem therefore is to establish a truly self-supporting and self-governing Church. Three years ago, the General Assembly of the Church of Christ in China was organized. On October 26th it met in its second triennial Assembly.

The delegates had come from the various provinces from the north to the south. For many of these delegates it was a hardship to come, for they traveled in the simplest style. This Assembly recommended that all new churches in the future should be organized on a self-supporting basis. It is now generally recognized by Church and Mission leaders in China that the policy of providing subsidies by the Missionary Societies for the budget of the local church has not proved itself the wisest policy.

A good example of what can be done with a congregation that is not associated with the Mission is the one at Osaka, of which Rev. Kimura is the pastor. He is in the picture with Dr. Kagawa, and is one of the leading evangelists in Japan. Mr. Kimura was the first student in the Industrial Home of North Japan College and worked his way through school. Dr. Henry K. Miller was his first teacher, and he completed his training for the ministry under Dwight L. Moody. At the advice of Dr. Miller he left the evangelistic field and entered the pastorate, doubling the

membership of his congregation and built a church for 70,000 yen, free of debt, and 1,000 yen for the monthly budget. In Canton, China, 124 years ago, there were no Christians; now there are 20 self-supporting churches with memberships of 500.

The Assembly made a strong appeal for more missionaries. There are great areas of population which have not even been touched by the Gospel of Jesus Christ. Owing to the poverty of the Chinese people it is impossible for a long time to support evangelists. It therefore behooves the Christian Church of the western nations to provide the means for missionary evangelists. The China Inland Mission is now calling for 200 new missionaries for its evangelistic work. It is my conviction that China during the next hundred years will be the outstanding mission field of the world. "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." "And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together."

The Work of Evangelism in the Yochow Field, China

BY REV. STERLING W. WHITENER

DURING the year no radical changes in the nature or the method of conducting the Evangelistic work of the Yochow field were attempted.

Late in June the Yochow Church called Rev. Djen Dji Fan to become its pastor and applied to the District Association for his ordination. Since that date he was in full charge of the church work in Yochow City.

In addition to the regular preaching of the Yochow Church, the Meichichiao and Gaotungmen street chapels were reopened with very good attendances. Rev. K. H. Beck gave these two chapels his constant oversight and help. Fourteen of the outstation chapels in the three counties of Yoyang, Hwayung and Linhsiung carried on the Evangelistic work with very few interruptions. Meishanpu, which is located between Yochow and Hwayung, was closed. Our lease had expired and we found it impossible to rent a suitable building. Also the Communist bandit activities in the neighborhood kept the

Evangelist in constant danger. Later the village was partly burned and most of the people moved away temporarily to more settled communities.

However, an opportunity has presented itself to Linhsiung County for the opening of a chapel at Wulipai, where the Linhsiung County seat was moved during May, 1930, from Linhsiung City to Changanih, which is about one and a half miles from the Wulipai Railway Station. Wulipai is one of the places long contemplated as an outstation because of its central position in Linhsiung County.

The moving of the county seat has affected very greatly the population of Linhsiung City, where we have a chapel and primary school. The population decreased more than one-half during the months of April and May. However, owing to bandit activities through the rural section, many of these people returned to the city during the month of June. So at present we do not know how much of the population of this center will

be affected by the moving of the county seat. Of course, this movement of population has greatly affected the church and school at Linhsiang.

Primary schools have been conducted in the five outstations, besides the schools at Huping and Yochow. In every outstation school the local pastor acted as chairman of the school advisory committee and also taught Bible classes. This has brought the school and chapel work closer together and we feel sure has benefited both.

In Yochow, at the suggestion of Miss Hoy, an experiment was conducted by the Yochow Church in holding a chapel service for the Girls' School in the church building under the control of the Yochow pastor. As this service was held before school opened in the morning, only the boarding students and those living near attended regularly. However, a rather unexpected result was the regular attendance of a group of church members. With the opening of the Hospital, the nurses also attended these morning devotions.

During November a pastors' conference was held at Yochow City. Rev. Marcus Cheng, of the Hunan Bible Institute, addressed the conference twice daily and made a lasting impression upon the Evangelists and the congregation at Yochow. One of the actions of this conference was the urging of the need of a woman evangelistic Missionary worker at Yochow.

At New Year's the Yochow congregation observed the Universal Week of Prayer. The attendance was good and there seemed to be an increasing interest in the world task of the Christian Church.

New Year Evangelistic Campaigns were conducted in nearly all of the outstations at the Chinese New Year time. Some doubt was expressed as to the advisability of holding these meetings since the Government has ordered the non-observance of this festival. However, custom proved stronger than law, so even those who had promulgated the Government's orders took a mid-year vacation. The attendance and interest at Yochow City far exceeded our expectations and so encouraged the local church that they carried out an additional week of preaching in the surrounding villages and farm houses. A large number of tracts were distributed and some gospels sold.

Three Daily Vacation Bible Schools were conducted in our field last summer. Two of these were in Yochow and the other in Taolin. In Yochow the attendance at Meichichiao was about thirty, and at Giaotungmen about twenty. The Taolin school had eighty in attendance. At least seven schools had been planned for this summer, but just after the material arrived the Communists sacked Yochow and destroyed part of the material and conditions became so unsettled that it was not advisable to open them at the time planned. Two night schools were conducted at Yochow, one for the servants and one for the inquirers.

At Gankow, where work was opened about eight years ago and which now has a resident membership of fifteen, the Christians pledged more than \$300 in cash and agreed to raise an additional \$100 each year for the next ten years in order that they might build a suitable place of worship. The department granted them a loan of \$1,000, to be repaid at the rate of \$100 per year, and also gave a gift equivalent to what it would cost to rent and relocate the chapel in another building. With these funds they have erected a very usable chapel and evangelists' home.



REV. STERLING W. WHITENER AND
FAMILY

The enthusiasm of Gankow has already started Taolin and Hogiafan into laying plans to try to erect chapels at their respective places. But the disturbed conditions of this spring have prevented any concrete plans being made.

The additions to the church were not many during the year. At Yochow a class of six, four girls from Ziemer Girls' School and two boys of Christian parents, were baptized. Also Mrs. Wang Yoh San, the wife of a very earnest Christian ex-General of the Taolin district, was received by baptism. Mr. Wang at the same time transferred his membership to the Yochow congregation. A large class of seventeen united with the church at Huping. A class of ten was preparing for baptism at Taolin, but owing to disturbed conditions during June their reception into the church was delayed.

A move toward assuming more responsibility by the local congregation was the formal organization of consistories at Yuinchi and Taolin. The induction into office of the Taolin consistory has not yet taken place, although the District Association has ratified the organization and appointed a Committee to ordain and install the consistory. The District Association of North Hunan (North Hunan Classis) met at Yochow the latter part of April. At this meeting the Five Year Movement was greatly emphasized and a

committee of three was appointed to promote this movement within the district. Rev. K. H. Beck has been elected from our field and entrusted with the task of organizing a five year movement committee in each local congregation. One of the healthy signs of growth was the concern of several Chinese pastors for the development of the stewardship ideal in their congregation.

During the recent Communist raid the Gundlach Chapel at Yanglaoszi was looted and Rev. Hsiang, the pastor, and Mrs. Cheng, the Bible woman, lost all their belongings. Not even a pair of chop sticks were left them. Rev. Djen, of Yochow, was thoroughly looted of all his clothing, etc. His books and furniture were not destroyed. The town of Yuinchi has also been looted and partly burned, but the last word that we received was that the Rupp Chapel and primary school located there had not suffered very much. Hwangshagai was visited and Rev. Ma, the pastor, was partially looted.

The District Association accepted Mr. Wang under its care and requested the Mission for funds to permit him to attend Seminary this fall. During the past year we have had one man and two women in Seminary preparing for the preaching of the Gospel.

Yochow City, China.

Heart Experiences of Our Missionaries in China

IN the personal reports of our Christian workers in China, we have found some very interesting heart experiences that we are sure our readers will wish to share with the members of the Board of Foreign Missions.

The year 1930 has been a very trying period of time to all the missionaries. Of this, however, they have little to say. These are the minor things in the work to which the Master called them, and, like the great apostle Paul, they count them as unimportant in their other eventful experiences. God is with them, and they know He will not fail them. Let us catch an inspiration from their faith and devotion.

* * *

"I have not much to report on the past year's work. I taught English three hours a day in Huping Middle School, enjoyed the work very much, and feel that the close contact was good for pupils and teacher.

"In a private way I helped several poor women in the neighborhood to earn their rice.

"With the aid of the Bible women, classes for instructing country women and religious meetings were held regularly. I feel that a great victory was gained for Christ when three old women were baptized and taken into the church. The Lord's work is growing slowly but surely; seventeen souls were added to the Lakeside Church during the year.

"In a social way I have tried to mingle as much as possible with the Chinese teachers and their families, and we have had very pleasant relations all through the year."

MARY B. HOY.

* * *

"We have enjoyed a year of good health and have been permitted to serve without interruption. The young men and women have learned not to put their trust in democratic principles or government, but in God alone. This is a tremendous gain. So we are happy. But we are still in the outskirts of Mount Sinai, far from the land of Canaan; therefore we need your prayers on our own behalf, as well as of our Chinese brethren, who are meeting with all kinds of persecution. The instigators are largely the men who went to Europe and America and returned worse men than they went. Instead of giving them Christ the West gave them a perverted Marx, a purblind behaviorism and humanism. Coupled with a censorship that works like a charm in China, not even a legitimate self-defence is permitted. Still our Master said: 'Ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved,' *i. e.*, be victorious and accomplish the desired purpose. Surely we shall be granted grace to persevere in well-doing a little longer than they in doing evil!"

PAUL E. KELLER.

* * *

"As I think back over the year's work, the phrase, 'Jack of all trades, but master of none,' keeps coming to mind, for I was forced into the position of Treasurer of the Hoy Memorial Hospital, of the Evangelistic work, of the Yochow Repair Committee, and made a member of the controlling Boards of the Huping Private Middle School, Ziemer Memorial Girls' School, Yochow Primary Schools, Yale Union Middle School, as well as a substitute member on the Boards of the Fuh Siang Union Girls' School and of Central China College. I feel that I have tried to do too many tasks to accomplish very much in any one line. However, I am looking forward to being relieved of most of these tasks at this Mission Meeting and

hope that I may be able to give more time during the coming year to Evangelistic work.

"The coming year is at present clouded in uncertainty, but we can rest confident that He who has been with us and watched over us during the past year will go with us through the coming one."

STERLING W. WHITENER.

* * *

"Owing to the fact that there was no woman Evangelistic worker on the field, a good bit of my time in the afternoon was spent in work with the women. I regret that I have not had more time to give to this important work. We were very happy this spring to bring into the fellowship of the Church Mrs. Wang, the wife of a very earnest Christian General of Yochow. We hope that through her we may be able to reach other women of her class, for Mrs. Wang has repeatedly invited us into her home to preach to her friends. I have also served on several boards and was made Secretary of the Ziemer Memorial Girls' School Board.

"Owing to the movement of troops occasioned by the invasion of Hunan by the Kwangsi troops, I was advised to leave for Kuling early in June. I left with only a very little bedding and summer clothing, and consequently that is all that is left of our personal belongings since the Reds entered the city of Yochow."

MARIE A. WHITENER.

* * *

"During the spring months I had the privilege of continuing the work previously carried on by Rev. Whitener, as chairman of the Huping congregation. Catechetical classes were conducted that led to the confirmation, in the Huping Church, of nine students and eight adults.

"Many hindrances interrupted all forms of religious work in Yochow City during the year. Finally, due to movements of troops, and then the sacking of the city by Communist bandits, all chapel work and all organized Bible study classes had to be discontinued for the time. During the days when numbers of rural Evangelists had to find refuge in Yochow City, we took the opportunity to hold conferences and group discussions of various phases of Evangelistic work, especially

with respect to the Five Year Evangelistic Movement. As a member of the Special Five Year Movement Committee of the Hsiang-peh District Assembly, I have tried to promote the study of the movement, its organization and the effective bringing of it as a motivating force into the lives of individuals, homes and Christian centers of our Yoyang field; however, the fruits of the summer, in the church centers, have shown rather retrogression than progress."

KARL H. BECK.

* * *

"The period of time from November, 1929, till June, 1930, was entirely given to teaching our children, performing the duties of housekeeper, entertaining and calling in the homes of our Chinese friends.

"I wish to thank the members of the Board for the privilege of returning to China, for the favors they have granted us and for the Calvary Course of Study for our children. All of which we appreciate very much."

META M. BECK.

* * *

"Upon arrival on September 15th, Yochow seemed in much better condition than I had hoped to find it. Living quarters had been put in fairly good repair, and though the Hospital was empty and dismantled, the dispensary, which had been opened six months previously, seemed to be doing good work. After nursing some of our Chinese friends who happened to be ill on the compound, I helped prepare a schedule for work at the dispensary, which included the teaching of two girl student nurses. On October 30th I was taken ill. Ten days later my right foot and leg below the knee became paralyzed. On November 21st, at the doctor's advice, I was sent to the Hospital in Hankow for diagnosis and treatment. I was permitted to go to the Shanghai Sanatorium for treatment of my foot. From December 10th to March 10th I was there, during which time my foot improved greatly. Upon returning to Yochow on March 15th, it seemed a happy and peaceful place. Work in every branch progressing with interest and enthusiasm. The Hospital Board petitioned the Station for permission to repair and reopen the Hospital and Training School. On

July 3rd all remaining foreigners in Yochow were strongly urged to evacuate, a 'Red' attack being imminent. We went to Hankow and remained there until it would be thought safe for us to return to Yochow. Upon leaving Yochow, July 3rd, I had only what could be packed in a week-end bag, so that all my personal possessions are gone, replaceable and unreplaceable, which includes much for which I have deep sentiment."

SARA E. KRICK.

* * *

"Upon my arrival in Yochow last September I learned that physical education and music were to be my specialties in Zierner Memorial Girls' School. I found the girls responsive and, in most instances, willing to give their best. In addition to my teaching duties at Zierner, the second semester I taught four hours a week at the County Boys' Middle School. Very often relations between Mission and Government Schools are not of the most cordial kind, so when the principal of the Boys' School came with a request for a teacher of music we thought it an opportunity to show our willingness to be friendly. As one of the teachers of music and calisthenics I was called upon to help our students prepare for special programs and events. In closing this brief account of my work during the past year may I make a special plea for your prayers for these young people in whom there are so many possibilities for Christian leadership in the future."

ERNA J. FLATTER.

* * *

"With Miss Liu, our woman Evangelist, I spent 34 days visiting Pao Tsing, Yungsui, Wangtsun and Wusuh—returning to Shenchow a few days before Christmas. In the spring I went to Luki, Dan Chi and Hsi Chi, expecting to spend two weeks in the section. After seven days the report that a noted bandit with his soldiers was coming to Luki helped me to decide at once to take bag and baggage and return to Shenchow as fast as a downstream boat can take one. I reached Shenchow safely and a whole day before the undesirable soldiers entered Luki. Day trips to nearby villages and the city work have been interesting during the year."

MINERVA S. WEIL.

(To Be Continued)

Across the Years

BY MRS. ALLEN K. FAUST

"WHAT has impressed you most deeply in your work in Japan?" was the question asked me a few days after arriving in America last summer. What a train of thought this inquiry started in me, especially as I was given only two or three days in which to give my reply! A few hundred words are quickly used up when so much is to be said of the impressions that one has received in thirty years of residence on the Mission Field. Brevity would have been impossible, had not the inquiry been put in the superlative form—"most deeply." With that in mind, I tried to give a brief reply which I hoped would be at least partially satisfactory to my inquirers. May I therefore, with a few additions, state the gist of that message?

What has impressed me most deeply in our work in Japan? In a swift glance backward across these years the deepest impression made on me is the positive power which staunch, friendly brotherliness exerts in promoting Christianity among the Japanese people. There is no side-tracking of such a statement, and no compromising the issue.

On our recent trip to the United States I overheard several passengers remark about the Japanese people on board, "Oh, we want to treat them all right, but they are not like us Americans, so, of course, that makes a difference in our feelings." So long as such ideas prevail among the world's peoples, the "*deepest impression*" for Christianity can never be made upon those who have not as yet accepted the Gospel we preach. I can assure you that whatever impression the missionary has made upon Japan or any other foreign country has been made much more by the sympathetic interest and concern for the

people than by mere education. It is the patience shown for them in their throwing off strange beliefs that more than money aids them to face their perplexing problems of every-day life. These, I repeat, when given wholeheartedly in a brotherly way as would be shown to an American brother, convince me that the statement just made is correct. The missionary must *love* the Japanese into the Kingdom.

But while considering these heart matters in regard to non-Christian peoples, the practical, financial side also cannot be forgotten if we wish to keep up a work that is growing and progressing. Much discouragement and worry are caused both to the missionary and to the newly born Christians whenever insufficient funds make retrenchments necessary. Let us never fail to be truly generous both in the essentials of friendship and in the financial support needed in our labors across the seas. Happily, in my glance backward, the vision comes to me of many groups of true and constant American friends who during all our years in Japan did not cease to pray for us, and who transformed their faith into works by making offerings that were real sacrifices to them—sacrifices which were brimful of Christian brotherliness. No one has expressed in better form this idea than Sir Walter Scott in "The Lay of the Last Minstrel":

"True love's the gift which God has given
To man alone beneath the Heaven—
It is the secret sympathy,
The silver link, the silken tie,
Which heart to heart and mind to mind
In body and in soul can bind."

Salisbury, N. C.

There are still thousands of homes and many thousands of people in the United States who have never owned or even seen a Bible according to statements sent the American Bible Society by its agencies which distribute from Philadelphia, Chicago, Dallas, Denver, San Francisco, New York City, and other large centers throughout the United States.

Latest News About Kindergarten Work in Japan

BY CORNELIA R. SCHROER

DID you think Kindergarten work in Japan had to do only with little children? If so, you have been mistaken. To be sure, we begin with children and have every concern that the Kindergarten should come up to government standards in equipment, playground space and licensed teachers. We consider those important items in our Kindergarten program. But even more than that, if we cannot come up to government standards in these material things, we overlook them and still continue the Kindergarten for the sake of sowing seeds of Christian living into the hearts of the little ones who attend. That above everything else is the aim of every Christian Kindergarten in Japan.

But we do not plan to stop there. Every child attending the Kindergarten represents a home, a father and mother, who think there is nothing quite so precious in this world as their own child. It is the work with these parents that we consider almost as important as that of the Kindergarten itself. Until now it has been difficult to do any constructive work with

the fathers who have to work daily to keep the family clothed and fed. There is still an open field for future work with the fathers, but work with the mothers has been begun. Every Mothers' Association has its own ideas about what it wants to accomplish in the line of study, sewing, knitting, cooking, child care and training and other subjects. This last autumn the Mothers' Association at Hizume decided to learn foreign cooking and they asked me to direct them in a series of five lessons, one a week for five weeks. I consented to their request and found it a most fascinating task. Every Monday morning at 8.30 for four consecutive weeks we had our cooking class in the Hizume Kindergarten, that being the weekly vacation day for the children of the Kindergarten. We began, first of all, to make grape jelly, grape marmalade and grape juice in various ways because it was just the grape season. The following weeks we devoted to the preparing of children's foods, taking the various stages from eighteen months to two years, two to three years and from three to six years of age. All



MEMBERS OF HIZUME COOKING CLASS AND THEIR CHILDREN

this food, some of which was baked, was all prepared over three shichirins (Japanese fire braziers about one foot and a half square). The sixteen women who were always present did all the work, using their own kitchen utensils and when the work was over they shared expenses.

On the fifth Monday I invited them all to our home for the final class. Instead of having just the sixteen women as I had counted on they brought with them nine children thus making us twenty-eight at the table instead of nineteen as I had first thought. They had brought a lunch for each of the children but when it came time to eat at the table, of course, the children were there too. But the mothers were wonderfully patient and seemingly happy and so we got along well in spite of the fact that we were crowded for table space and lacking in table silver. It was a very evident fact that many of the mothers had never been in a foreign home nor had ever eaten with a knife or fork. They prepared the entire meal in our kitchen which in many ways seemed an awkward task to them, not being used to foreign utensils.

After we had finished our meal and they all seemed satisfied and happy I ap-

proached them on the subject of getting busy to furnish some supplies for their own kindergarten and started the fund by returning the gift of money to them that they had presented to me. Later an old grandfather in one of the homes of these mothers said, "If a foreigner must come so far from home and bother herself about our children it is certainly time that you get busy and do something for them yourselves." As a result the Mothers' Association decided to pay for the making of Patty Hill Floor Blocks, which are to be their New Year's Gift to the Kindergarten. Next Spring they are planning to make another gift toward playground equipment as a Commencement gift. This all, I feel certain, has been a direct outcome of the cooking class.

Many people question the value of a Cooking Class to religion. I once had a theory that being out here for the purpose of teaching religion we could have no time for other things. But after six years of personal work with Japanese it is quite evident that Cooking Classes are often stepping stones to religion. I find that barriers are broken down and women become friendly very quickly in a cooking class. I feel that I have made real



IN THE MISSIONARY'S KITCHEN



IN THE MISSIONARY'S DINING ROOM

friends with those women and can call at any of their homes now and in time they will be ready to talk religion. The door is now wide open for us. God grant that we may not fail to enter.

Plans are under way for the erection of the Morioka Kindergarten Building, which we hope may include also many other types of Christian Education, and

yet stay within the estimated building budget. Though we are still lacking \$1,500 before completing our entire fund yet we are ever grateful to the many friends who gave gifts toward the erection of such a building. Our prayers are that God may greatly strengthen the work of our hands.

Morioka, Japan.

The Contribution of Missionaries to the Intellectual Advancement of Japanese Women

(Thanks are due the REV. I. G. NACE, of Akita, Japan, for this splendid article.)

THERE is not the least doubt that the intellectual advancement of woman will show marked progress in the near future, or else what is the good of general education? One may even say that her intelligence has made progress in spite of, rather than because of, an educational system which did not aim at the raising of her status. The emancipation of the female sex was an unlooked-for by-product of our educational system. It came as a surprise and to many not a pleasant one, either.

"Right there it seems proper and fitting to pay tribute to the part played by Christian missions in the cause of female education. Scant justice is done to the missionaries, on whom cheap abuses are usually heaped—with no fear of their re-

taliation. While missionaries find little support among their lay countrymen on the field of their labors, the government of the country where they work is usually indifferent, if not inimical. Rarely is public honor shown to those who deserve it.

"In Japan the debt which the country—not the state as such, but society and the people—owes to Christian missions in the matter of education is by no means small. Especially is this true regarding kindergartens and the education of girls. Government reports do not mention this service, because it does not fall within the aegis of government activity. At one time the government did not like mission schools, because they were suspected of teaching the children to be unfaithful to the state. The story goes that General

Nogi, when he was engaged in the siege of Port Arthur, made an accurate study of the soldiers, with particular thought to their religious profession, and he found that Christian soldiers were not wanting one jot or tittle in patriotism. It was not long before the public and the public authorities recognized that Christian schools were no menace to the morale of the nation; but they are still reluctant to acknowledge in full measure the contribution which missions—particularly American and to a less extent British missions—have made to the furtherance of education. What is to be noted with special admiration is the quiet way in which they have worked in fields little noticed by the authorities—first in the neglected fields of the education of the bourgeois class of girls, and, later, in kindergarten and settlements.

"The first school opened for girls, in New Japan, was a missionary enterprise. It was the Ferris Seminary, in Yokohama, established in 1870, and followed in a few months by a similar institution in Tokyo. Within twenty years no less than forty-three schools for girls were established by different Missions. The first government school for girls—girls between seven and fourteen years of age—came into existence two years later, namely, in 1872.

"The impetus given by the missions and the government was felt by our women, who soon started schools on their own initiative and responsibility. In the meantime, the demand for education among ambitious young girls grew so rapidly that

secondary schools were established in every prefecture and county, so that their number now amounts to 857.

"The authorities are still conservative in their attitude towards higher education for women. The universities are not willing to admit women, partly for reasons of economy, since they are already overcrowded with men students. Some few faculties take in women as 'hospitants.' As yet, only one state university has had women graduates from the regular course—and these but two.

"The most advanced government institutions for the gentle sex are the two higher normal colleges for women, one in Tokyo and the other in Nara. These can scarcely satisfy one-tenth of the clamorous desire for higher education among the rising generation of women. Here, again, private individuals and missions come to the rescue. Early in this century, there were started two colleges of good standing where women could receive a mental training nearly equivalent to that received in the government universities. One of these is the so-called Tsuda College for the study of English, the other is a Medical College. Again the mission boards have come forward in the interest of the higher education of girls. The Kobe College, the Doshisha College for women, and the Woman's Christian College of Tokyo, are eminent examples." (Among these eminent examples Dr. Nitobe might have included our own Miyagi College in Sendai, one of the pioneering institutions in this field of education.—I. G. N.)

Moss

A very charming little book has come from far-away China, bearing this title, and exquisitely bound in moss green silk. Most of the poems on its pages have the same refreshing quality, imparted by the color of the binding. Others have tenderness and pathos, others abound in delightfully restrained humor. It is a fine thing when a young woman on the Mission field possesses such talent, and her work brings many messages from a clear mind and a buoyant, courageous spirit.

These poems are written by Mrs. Grace Walborn Snyder, of Shenchowfu, Hunan, China, and we trust many of our readers may enjoy them.

Central China College Wishes to Introduce



MR. F. W. CHENG, R. S., SOOCHOW U.
INSTRUCTOR IN CHEMISTRY

Our Young People

Alliene Saeger De Chant

A Challenge to Youth

"And we know that all things work together for good to them that love God, to them who are called according to His purpose."—Romans 8: 28.

Our Horace Ankeney is dead. He died as he lived, acting the Good Samaritan along the road that runs between his Oak Home farm and his beloved Beaver Creek Church. A door had fallen under the feet of two horses in a truck, and while assisting at the rear, a car bumped the truck. "Father evidently died of shock from the jolt," is the verdict of his physician son, for "there was no serious injury found beside one fracture below the knee." The Beaver Creek Church was filled to overflowing at his funeral, and he was buried beside his wife, in the place he had provided, in the cemetery adjoining.

But he is not dead, for his spirit will dwell always in the heart of thousands who call him friend.

Vice-President Ankeney rarely missed a meeting of the Board of Foreign Missions, and he was always among the first

to arrive. He always occupied the same chair at the round table, near the center and facing Dr. Bartholomew. Every vote of his was one of personal conviction, and when a policy or an issue was not clear, he invariably said, "We want to know exactly what this involves." When he was speaking with unusual fervor he would run his right hand through his graying pompadour. And when items moved a little slowly, I would sometime signal to him to ruffle up his hair a bit, and with a smile and a nod, he would do so!

He was particularly concerned about the calibre of the new missionaries, and how grateful he was to God that the Board found two of his sons worthy of service—one an evangelist to Japan, the other a doctor for six years in China. The questions he put to the candidates were searching and fatherly, and his handshake with them afterwards was a kind of benediction. It was his love and admiration for youth, too, that inspired him to keep on being treasurer of our Central Theological Seminary for forty meaningful years.

Once, at a Board meeting time, he took me down to Chinatown for lunch, and though he ate very little, yet he waited patiently until I had "chopsticked" the last beansprout and mushroom, and had drunk the last drop of Chinese tea.

"I'm just a plain, simple farmer," he would say when introduced to audiences, and to individuals, and I shall always be glad that I saw him on his Oak Home farm, and was privileged to speak in his church. Plain and unpretentious, and sheltered by old trees at the meeting place of two long lanes of woodland, the Ankeney farmhouse symbolizes its eighty-year-old "proprietor." His church, too, in a grove, breathes forth that "peace that passeth all understanding."

He was full of sympathy and loved and quoted his Bible. Once, when I was recovering from a severe illness, he wrote: "If you are 'growing better physically, mentally and spiritually,' you are looking at it



HON. HORACE ANKENEY

philosophically, and Romans 8: 28 may be as much of a peace to you as it always is to me." And while a member of the Ohio Legislature, a traveling salesman-roommate saw him take a Bible out of his bag. "Bills like the one you propose to put through," the salesman remarked, "would have greater chances of passing, if more legislators kept their Bible with them."

It was at the closing session of the Board of Foreign Missions, at Lancaster Seminary, that I last saw him. Dr. Creitz was obliged to leave early, and Vice-President Ankeney was in the chair. During

the two day and one night sessions we had been forced to cut our budget \$13,000, and we were sick at heart. Mr. Ankeney, then, with characteristic optimism, made one of the finest pleas for Stewardship that I ever heard. There he stood, tall, stalwart, shoulders back, head high, eyes aglow; now running his right hand through his hair, now gesticulating to the right and left, bidding us arouse the church and raise up an ever-increasing number of tithers, so that God's Kingdom be widened, not hemmed in.

No, our Horace Ankeney is not dead. His works do follow him, a challenge to the best that our modern youth can give.

Children's Corner

One of God's best ways to tell others of Jesus is through His little children. Lucile and Ward Hartman, Junior, took me for a hike one morning in Yungtui, China. We climbed a hill outside the city. And while crossing the camel-back bridge near the foot of that hill, Lucile talked to the peasant women, pounding clothes in the stream below. They told her not to dare go up that hill, because an eight-legged dog lived there that ate boys and girls. But Lucile laughed, and told them that if they believed in a real God, they would never be afraid of anything!

There is a home in Akita, Japan, where five other "missionary-ing" children live—George Nace, Jr., 10; Margaret, 9; Robert, 7; Theodore, 5; and Rebecca, "just turned four." All except George are B I J's—born in Japan folks, and each one has a share in father and mother's

missionary work. The boys have many friends among the Japanese children; Margaret helps her mother serve tea and cakes when guests come, when the missionary society meets, and when mother shows Japanese mothers new ways to sew and cook; and all that Rebecca needs to do is to keep on being sweet and as lovely as the cherubs in stained glass windows. The Japanese always say that little Americans like Rebecca have skin like habutai silk, and how they admire their curls!

On March 28 Grandpa and Grandma Keifer, who for years and years have loved and served hundreds of children at our St. Paul's Orphans' Home, Greenville, Pennsylvania, will sail for Japan. And the latest word from their five "missionary-ing" grandchildren is: "Bring your fishing tackle and plenty of 'Life Savers'!"



A HAPPY GROUP IN FAR OFF JAPAN

Teddy, Margaret, Rebecca, George and Robert Nace, children of Rev. and Mrs. I. George Nace, of Akita, Japan, send New Year greetings.

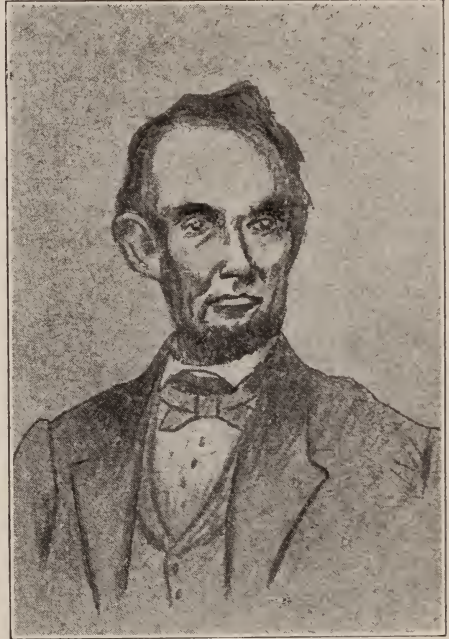
The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

The Master (IN MEMORY OF LINCOLN)

WE need him now—his rugged
faith that held
Fast to the rock of Truth through
all the days
Of moil and strife, the sleepless nights;
upheld
By very God was he—that God who
stays
All hero-souls who will but trust in
Him,
And trusting, labor as if God were
not.
His eyes beheld the stars, clouds could
not dim
Their glory; but his task was not
forgot:

To keep his people one; to hold them
true
To that fair dream their father
willed to them—
Freedom for all; to spur them; to re-
new
Their hopes in bitter days; strife to
condemn.
Such was his task, and well his work
was done—
Who willed us greater tasks, when
set his sun.
—THOMAS CURTIS CLARK.



ABRAHAM LINCOLN

Sketched by Mitchell White Rabbit, aged 14, of the Indian School, Neillsville, Wisconsin, on the cover page of an essay on Lincoln.

Make a Highway for the Eternal

IN a church whose architecture bowed the soul in reverence my spirit was flamed by hearing these words: "Make a highway for the Eternal"! My mind traveled round the globe, from continent to continent, to the islands of the seas, seeing these lands not in their present state but visualizing a new day made new by the girdling highways over which the Eternal shall pass.

After all this is the great enterprise upon which we are engaged, highway building, and the task takes upon itself a mightier moment when we think of it in terms of the Eternal. If we are working for the Eternal we must work in the spirit of the Eternal. There must be in our building an expansiveness, a depth, an unflinchingness, a glow. We must do and dare! Venture and adventure! We

must work with a sublime faith that approaches the boundless faith of our Leader. And truly our day needs the heroic effort.

On a recent Sunday, a minister said that it is a fallacy to say that ours is a Christian nation. It is not, and perhaps one reason why the missionary enterprise is faltering is because we have not made a success of Christianity in this land. He went on to say that the ills from which we are suffering today might not have come upon us had we been truly in life what we profess with our lips. Here is a double task laid upon us, to make this nation Christian and to inject into the world the teachings of Jesus to which the world listens, always, eagerly. Those churches are not empty that forthrightly proclaim the simple but searching words of the Master.

What could we not accomplish if we dared, ventured, trusted! If we really launched our lives on the belief that we *are* to do great things. This world so filled with misunderstandings, brute struggles, greedy nationalism, arrogant superiorities, would become what it is designed to be, a place where men and women joy in using their powers in the adventuring after goodness. The tragedy of life is that we expend God powers on such ordinary earth living, earth thinking. This American standardization in industry is affecting life. We are being pulled down to mediocrity, standardized. No one wants to appear odd, different from the other. Instead of letting life venture out, bubble over, we inhibit and restrain and what on earth will happen if the leveling process continues.

The cry is for leaders. If these highways are to be built all over the world, there must be pioneers, strong outstanding characters who are unafraid, who win

loyalty, to whom the world will listen. Suppose that in every congregation there would be a few of these daring individuals, men and women who grasp world needs and world opportunities and who fearlessly lead and pull up the group, what might not be accomplished here and abroad.

Tremendous are the needs in America, tremendous are the opportunities abroad. Why can we not do both? Why can we not make Christianity a vital, life-giving force at home, and pour out of our substance to aid those who are attempting great enterprises abroad.

The minister in the pulpit is trying to say to his people, "Make your religion a living force," and we that come back from foreign lands are trying to say, "Why do you not see beyond America? Our chances are so marvelously great. Why do you tie our hands? Why do you give so stintedly? If you are not willing to dare in America in the realm of goodness, do let us dare abroad and we will astonish you here at home with the reality of the parable of the mustard seed."

If Christian people only had the daring, the enterprise of highway building all over the world would go forward with a surging impetus.

Over the cement roads of this land we run with ease and joy but how rarely do we see with the inner eye how peace and happiness could be brought to the world if the great spiritual highways of goodwill, of thoughtfulness, helpfulness, of subtle and generous understanding could be built up between nations. Such highways would draw the nations together into world oneness and by reason of them the blessings of the Eternal could be shared by all men.

MRS. CALVIN K. STAUDT.

The American Indian Institute

By MRS. H. R. TURNER

Formerly President of the Woman's Missionary Society of Wichita Classis

THE "Roe Indian Institute" (now The American Indian Institute) received its charter September 8, 1915, and in the same month began its great work. Today its friends look upon it as having passed through the experimental stage into an established educational institution

of national importance. Dr. Roe had died three years prior to the establishment of the institution and in his memory the "Roe" name was first adopted.

Dr. Walter C. Roe spent twenty-five years among the 100,000 Indians of the Southwest and became thoroughly fa-

familiar with their conditions and needs. From his wide experience he saw the need for a school where Indians of every tribe could go, in which they would be prepared for self-supporting useful citizenship. He thought of the 300,000 Indians in the United States, of the 100,000 in Canada, of the 30,000 in Alaska, and of the twenty million in Mexico, Central America and South America.

Dr. Roe realized that the only efficient way to help the Indians work out their proper development was to train the most promising of their own number to be safe leaders for the rest. To this the "Roe Indian Institute" was dedicated.

Dr. Roe did not live to see his vision materialize; but his wife, Mary C. Roe, and their foster son, Henry Roe Cloud, took up the work he laid down. They associated with them thirty friends of the Indians as an advisory board to launch the work and to carry it on.

In 1920 the name of the school was changed to the "American Indian Institute" in keeping with the scope of its work.

In the process of growth and development, the American Indian Institute became an accredited high school in the State of Kansas. Its graduates can enter colleges and universities on the same terms as graduates from other high schools.

In the American Indian Institute the boys are in a community, with highly developed culture and modern conveniences. The Institute is more than a school—it is a farm, it is a home. It is conducted for the all-round training of Indian boys.

The American Indian Institute places great emphasis on the moral and religious side of life. Each morning one of the faculty leads a devotional service immediately following breakfast. The school also conducts its own Sunday-school and Sunday evening services, at which attendance is required. In addition, the students are required, each year they attend school, to take a course in Bible, consisting of two forty-minute periods a week. They have a Christian Endeavor Society and, every year, Gospel teams of speakers and musicians, are organized.

The Institute is situated on the edge of Wichita, Kansas, a progressive city of

about 110,000 inhabitants. The people of Wichita take a great interest in the Institute.

The school campus and farm lie on a high ridge overlooking the city from the northeast. It has an athletic field and these buildings: Voorhees Hall, Roe Hall, War Bungalow, Mohegan Cottage, a dairy barn, chicken house and other minor buildings.

Every student, whether rich or poor, works for the school. The work is evaluated and credit given.

For admission to the American Indian Institute a boy must have completed the work of the eighth grade or its equivalent. In special cases deserving students may be allowed to make up one or two units.

The general expenses are extremely low, registration fee \$5.00, books \$10.00, athletic fee \$3.00, tuition \$200.00. Board



REV. HENRY ROE CLOUD, M.A.
Principal American Indian Institute

A Winnebago Indian and a graduate of Yale University, Mr. Cloud was the chairman of the official delegation of Winnebagoes to the President, 1912-1913. He was a member of the staff for the survey of Indian affairs, Institute for Government Research 1926-1927 and co-author of the report to the Secretary of the Interior, 1928.

and room is paid by friends of the school. There are a few scholarships for deserving students.

The ages of these Indian boys range from fifteen to twenty-two years. At the present time there are twelve different tribes represented in the Institute. They come from North Carolina, the Dakotas, Nebraska, Oklahoma and Kansas. There

are thirty-four boys now, three of whom are attending Wichita University, which joins the Institute farm on the south.

The writer's heart is filled with pride when she sees these fine, clean, intelligent-looking Indian boys going here and there about the city, and intuitively knows they are from the American Indian Institute.

Wichita, Kansas.

Migrants on the Map

By ETHEL A. P. MILLER

Chairman of Committee on Migrant Work, Council of Women for Home Missions

A CRES and acres of—What?—Tomatoes you say?—Yes—acres and acres of tomatoes—or take that rich red word out and substitute beans or peas or corn. Beets, onions, lettuce, asparagus—any one will do just as well as another to make a word picture for you of the crops that can childhood.

Make a picture of the United States. Color sections—North, South, East and West—brown or red or green or yellow for the background of the seasonal crops the migrant worker picks, and then superimpose on those crops hundreds of thousands of toiling, moving dots which shall stand for the migrant workers, themselves. Add a little rain and a great, scorching sun—this is California where two crops each month may be had for the picking all the year round. Up north in Washington and Oregon, you must let old Boreas blow while the sun shines to color the apples and the snows glint from the mountains back of the Hood River Valley.

Red as a beet you must make Colorado and put in your workers to harvest that sugar crop before the frost spoils it. Yellow will be the grain belt, literally a swathe broad and deep up from the South and here the black dots for the multitudes of migratory workers must be close indeed. Onions in Michigan and Ohio but no way to indicate their characteristic perfume, so only the worker will show here.

What a riot of color you must make for the eastern seaboard—a shorter season to be sure but no lack of variety while it lasts. From June to November—from the first strawberries to the last cranberries—

migrants making their way from Jersey to Delaware and on to Maryland—probably 50,000 to harvest the crops in these states alone.

See—the map is quite filled up—a veritable Joseph's coat of many colors—but we have forgotten some—black migrants among the white cotton, and dark, weary ones up in the lumber camps for the North, perhaps cutting our lovely green Christmas trees or getting out the pulp wood.

Stop making that map; it is quite time to see these people against the background of the crops they pick for us. So let us make that Italian family in Southern Jersey come alive and tell their story. Here they come—tired Tony, swarthy and a bit discouraged behind his big front; Maria dragging a bit, tired, too, for a day of picking even, cultivated bush blueberries is work indeed. And wouldn't she be tired with the six hanging on—the six not totaling a score of years in all their young lives. They move on to the company shack. No twin beds here, in fact, no individual service of any sort. Maria cooks outside. Tony made the stove quite cleverly but not too adequately from an old gas can. And now she sends Gino for the small one who is over at the "little house," while the inevitable macaroni and tomato paste join forces on the crude stove top. "And be sure," she yells after Gino, "to ask the nurse to send Mini's milk." Maria has not seen Mini since morning, or for that matter, young Tony or Pasquale. The little house has mothered them the day through.

You should have put these little houses on your map, for each year they form a

more vital part of migrant life—little houses of love founded on need and in answer to the question, "What can we do for the migrant workers' children?"

Can you go deeper into life in that one migrant family—for they stand as typical—ignorant and tired, suspicious and tired, greedy yet tired, no home and so tired, no church and tired of fighting life—and there you are. Multiply Tony and Maria by the thousand, duplicate the six by sixty thousand, change Italian to Lithuanian or Polish or Mexican or Oriental or white or black Americans, and you will see the picture of migrant life, the American kaleidoscope of migratory labor. It is different in California from the Jersey picture only as the climate and the concrete and the endless numbers of cheap cars make the pattern move faster and in more brilliant colors of the endless luxury of crops.

You will see at once that the main lacks on your map are schools and homes and churches. Whatever can be done about those absent homes, we do not know. Nor has it been discovered yet how to educate properly a constant parade. But something must be done for all that. Bring up one child without a home, without a school, without a church, and what have you? At least one impotent life—one withered young life that might have blossomed so prettily. Can we face the prospect of several million such lives?

Some people thought they could not; so being of several shades and hues of faith, but all one in a united love for God's children, they joined hands ten years or more ago and set up the little houses, not as substitutes for the home or the school or the church absent on your map, but because none was there. Little houses of love and help and good will where young women, more fortunate,

shared their ideas and ideals with these young sisters and brothers so ignorant and homeless and Christless. Perhaps only once to touch a young migrant with the wide spreading vision of what life as a Christian American citizen, clean in body, mind and soul, might be. But also perhaps that one contact to waken and stir the child to revolt from the endless tedium and toil of his father's life. Only a few women's groups doing this work in a few places at first—now fifteen boards joining forces doing this work in a few places at first—now fifteen boards joining forces under the Council of Women for Home Missions and the migrant map touched in all the sections you colored in a moment ago. Not much money to do it with but an abiding and abounding faith in the tendency for human nature to rise if given a chance. And for the six or seven little houses you would have marked in in 1920, you must indicate a hundred or more contacts in 1930.

Just a Christian Social Service program, you say. Yes—just that. But if you are Christlike, socially minded and a servant to your migrant neighbor, you can see the world turned upside down and what is today an American peril changed into an American asset as well as the necessity which the migratory laborer seems to be.

The children of today's migrants are the future migratory workers of America. Perhaps so, but if we see to it that schools and churches appear upon our maps, if we back wise interstate legislation and the proper education laws, we shall come to that day when Gino and Pasquale and Mini shall demand surcease from the constant hectic urge on for more money and the next crop; when the school shall find some way to meet the universal need and hunger for knowledge, and that church which was founded by a Migrant, whose first preachers were themselves migrants, shall take these wandering children to herself and show them anew the way of life.

Far Horizons

IN many sections where our denomination is active, massed choirs are rehearsing for the CHRISTIAN FELLOWSHIP CONGRESSES which will be held March 1st and 8th; District Committees are meeting and local groups have been organized. Congregations are planning for the Congresses, pastors are preparing their address on "Fellowships That Widen Horizons," outstanding women are getting ready for the talk "The Fruits of Christian Fellowship" and all the women in the churches are talking of the Congress and planning to acknowledge their stewardship of time by attendance.

It is believed, therefore, that the vision of many is focused on "Far Horizons" and the hearts of all are palpitating in anticipation of the new fellowship that will widen perspectives.

"Father, as I open my eyes I fling open also the windows of my mind. Enter and make Thy dwelling place here today

as Thou didst walk in Eden. May the corridors of my brain tremble with Thy thoughts all day today.

"Look out through my eyes in wistful eagerness to find those who need Thy help.

"Use my tongue to speak the words others need. Smile with my lips.

"Direct my hands and feet to unhurried and unwearied deeds of mercy.

"I fling open my heart and welcome all the burning passion of Thy love for everybody I shall meet today.

"Minute by minute Thou art speaking.

"Minute by minute I will ask 'What next?'

"So use me as a channel and send a divine stream through me flowing out in every direction to bless and sweeten and set the world singing.

"Father, I arise, Thine unseen arm about me, Thine unheard whispering in my ear."

This I pray as I attend the Christian Fellowship Congress. Amen.

The World Day of Prayer in a Texas Village

By MRS. JOHN M. HANNA, Dallas, Texas

Member of Joint Committee on World Day of Prayer, Representing the Y. W. C. A.

IT is a clear sunlit day, an early spring day with a bit of lingering winter in the chemistry of her invigorating breezes—breezes compounded from great western plains, soft east Texas shadows and moisture giving streams which at this season of the year rush tumultuously south to the embrace of warm gulf waters.

On a rolling prairie of this vast state's richest cotton section stands a typical small town of some 1,500 souls, a town almost within the urban area of a growing North Texas city and yet because of rich agricultural interests and seventeen miles of intervening highway, retaining much of the individuality and self-absorption of the isolated community. On her main street, merchants continue to stimulate nearby farm trade by the generous carry over from crop to crop of former days. Bygone traditions and conventions are everywhere in evidence and yet, into this familiar town setting has crept the urge of urban ways; the modern brick cottage with its Spanish influ-

ence, the many-windowed school buildings, the modishly dressed women and girls, and eclipsing all of these, huge church buildings with a united seating capacity, it would seem, for every inhabitant for miles around, churches emphasizing denominational ambition in a day of growing Christian unity?

On this day of Texas sunshine, one of these churches is opening its doors for a unique experience, cross-cutting these denominational lines and uniting Christian people of every creed in the bonds of a common aspiration. It is the annual observance of the World Day of Prayer and from every denomination in this delightful little community have come women leaders, young and old to join in using the splendid program material suggested by the earnest committee of the Federation of Woman's Board of Foreign Missions and Council of Women for Home Missions.

A local committee has been hard at work. Weeks ago they distributed the

"Call to Prayer." They have carefully studied Miss Kim's stimulating program, "That Jesus May Be Lifted Up" and Miss Paxton's special service of consecration, "Looking Unto Jesus," and have developed their own program, a series of fifteen minute studies and devotionals that have been assigned to groups within each church and that are given in a way that thrills one's soul, as the able woman and girl leadership of our small community in the far Southwest is recognized. What strength and consecration is conserved in these church centers of our small communities! What charm of manner, naturalness of presentation, directness of interpretation! What understanding and willingness to sacrifice!

And as the hours roll by, for it has been planned that the program consume three quiet, searching hours, what an enlarged sense of the great world family of which we are a part, of women and girls in forty-five countries of the world praying with us that He may draw all people unto Him, of women and girls of countless centers in our own United States, of every age and creed and circumstance taking a fresh grasp together on God's sure promises, and pleading for that effective power in prayer that shall hasten the coming of Jesus Christ into the lives of those of every race and tongue and tribe.

The windows are open to the East, the quiet of the flower-decked auditorium is the quiet of the blessed hour of prayer, but somehow, through that wide-flung sash, there seems the sound of many voices, the blending of the petitions of all the world. As the sweet young girls

present our offerings and we realize the unifying power of our gifts as well as of our prayers, we find ourselves wishing that women and girls everywhere might catch the significance of this international, interdenominational effort, and join hands and hearts and spirits around the world in the spring of next year, summoning all latent impulses and unused talents to witness to a Saviour's power to lead us on through the confusion and restlessness of our present day.

Some one has said, "Courage is fear that has said its prayer." Have we fears of changing conditions, of pressing problems, of our own inadequacy? Shall not our fears lift pleading hands to our Father, who is more willing to give than earthly parents are to give gifts to their children, and shall not our fears rise from that witnessing day of prayer as *courage*, God-given and therefore invincible? Shall we not as women and girls of many creeds seek the *courage* of this one day in three hundred and sixty-five, as we gather in groups all around the world? Shall we forget divisive interests and beliefs, and see only our one great united objective "that Jesus may be lifted up" and our one great united desire that we may be "witnesses," and shall we not taste afresh the joy of the early Christian church as we hold this our day "in common" and look out together toward our varied fields of opportunity?

We need *you* and your church group to make our world-wide Day of Prayer complete. What a Texas village has done can be duplicated in your community and mine, and their blessing may be also ours.

Did You Know That

Miss Kathleen Walker MacArthur, B.A., of the teaching staff, College of Churches of Christ in Canada and Secretary to the College, was the author of the World Day of Prayer program, "Ye Shall Be My Witnesses"? Miss MacArthur's major responsibility is teaching New Testament, Missions and Religious Education; she also does considerable field work throughout Canada in the interest of extension courses in these subjects. During the summer, she gives most of her

time to teaching in denominational and co-operative camps for leaders and young people.

Miss MacArthur is a graduate of the Japanese Language Training School in Tokyo, and for five years was instructor in the Anglo-Oriental Girls' High School in Tokyo. Before going to Japan she was graduated from the National Training School in Toronto, in Missions and Religious Education, and after returning, studied at the University of Manitoba for

four years, graduating in Arts. She came from there to her present position in Toronto two years ago.

* * *

Baroness van Boetzelaer, the author of the Call to Prayer, was Vice-President of the International Missionary Council, of which her husband has been a member from its beginning? He is a member of the Netherlands Parliament. Previous to 1919, he was for twelve years a Missionary Consul in the Netherlands Indies, and the Baroness is the mother of five children, all born in Java. She was a coopted member of the Jerusalem Conference.

* * *

Miss Jean Grigsby Paxton, A.B., author of the Service of Consecration, "Looking Unto Jesus," was a member of the staff, National Board of the Young Women's Christian Associations of the United States, her chief responsibility being publicity and interpretation of the work of the ninety-nine American Association secretaries in fourteen foreign countries? Born in Virginia, she secured her degree from Randolph-Macon Woman's College. For three years she taught and was principal in a southern girls' school, after which she was Y. W. C. A. student secretary at Randolph-Macon for three years.

Miss Paxton then went to Canton, China, serving there four years as foreign secretary, returning on account of her health. Since 1921 she has been connected with the National Board.

* * *

On a July day the editor of the World Day of Prayer material received this in a personal note from the *Artist* to whom had been given the commission to produce the poster? "I flee away just to be

alone where I can think this 'World Day of Prayer' out. My effort will be to make good."

And so beside an Adirondack lake in the midst of the mighty forest, the work was wrought. Across Lake Pleasant is a summer camp of some six hundred religious folk, and over the water at the beginning of each day floated hymns of praise to God. To such accompaniment, amid such surroundings, the hand sketched, then chiseled the linoleum blocks from which the poster was printed.

* * *

Word had reached the New York office directly or indirectly that the World Day of Prayer was observed in the following countries?

Asia—Japan, Korea, China, Tibet, Siam, Burma, India, Assam, Persia, Syria, Turkey, Mesopotamia. *Europe*—Greece, Bulgaria, Hungary, Austria, Poland, Germany, Netherlands, Switzerland, Italy, France, Denmark, Norway. *Oceania*—New Zealand, Australia, Philippine Islands, Hawaii. *Africa*—Belgian Congo, Cameroun, Sierra Leone. *British Isles*—England, Scotland, Wales. *America*—*North and South*—Canada, Alaska, United States, Mexico, Guatemala, Nicaragua, Cuba, Porto Rico, British Guiana, Venezuela, Columbia, Brazil, Argentina, Chile.

Were one to cite the various provinces or states within each country, the list would indeed suggest a voyage of geographical discovery. In China the observance has reached even to Tibet; in India from Assam to the western frontier. Doubtless there are countries and districts from which we have not heard. If you know of any not included in the above list, will you not send us word?

The Drink Evil in India

(Christian Citizenship Thought for the April Meeting)

"MAHATMA GANDHI is believed by many to be the greatest man that India has ever produced. All that he does and says carries weight. It is, therefore, interesting to know that he regards the drink evil to be one of the greatest of the many evils in his land. Not long ago he said in the presence of

an American woman, Miss Ada R. Ferguson, that he would rather have every child in India uneducated than to have them educated at the expense of India's manhood, having it debauched by drink. He declared that it would be better to go out without the things paid for with the revenue derived from rum than to have

those things at all the fearful cost that drink entails. A paper published in India makes this interesting statement:

"'Nearly all public men in India are total abstainers. So far as the intellectual classes are concerned it can safely be said that the drink problem does not exist.'

"As a matter of fact, very few of the

really intellectual men in our own country ever become the victims of drink and thousands of them are total abstainers. India is a land in which there are many terrible evils, but that it is a nation of drunkards is no more true than it would be to call our own America a nation of drunkards."—J. L. H.

An Anniversary

At the first anniversary of the Woman's Missionary Society of the Church of Everlasting Life, Shenchow, Hunan, China, the following reports were given.

President's Report—Mrs. Yang Tsai Lien Giu:

The Woman's Missionary Society of the Church of Everlasting Life was organized September 28, 1929, and the following officers elected: President. Mrs. Yang; Treasurer, Mrs. Hsiang and Secretary, Mrs. Chou. The actions passed were as follows: 1. The society is to meet monthly. 2. A free will offering is to be taken at each meeting—one-half for local use and the other half to be used "for others." 3. Inquirers may become members if they show an interest in the work. Subjects reviewed and given by various members: 1. Portions of Scripture were read showing what Christ said about "Go ye into all the world and preach the Gospel to every creature." 2. A detailed report was given on the founding and work of the Chinese Home Missionary Society in Yunnan, Manchuria and Mongolia. 3. Story told about a Chinese opium smoker who was converted in Nanking; then

used of God for thirty years in faithful witnessing to the power of the Gospel. (He was a story teller before conversion.)

4. An interesting account was given of the life and work of Mary Sloesser in Africa.

Treasurer's Report: Total receipts 1929-30, 16,720 cash (nearly 4.00 Mex.) Expenditures—To poor women, Christmas 1929, 3,220; Tea and sweets, World Day of Prayer, 4,000; balance on hand, 9,500. The half for "others" is to be sent to Shensi famine relief.

The Secretary's report showed that there had been 30 charter members, that 4 additions had been made during the year but that 4 of the original thirty had moved away. Therefore the membership at the end of the first year was 30.

The anniversary meeting opened with a devotional period and one for mission study. During the latter, one of the members gave a short sketch of the life of Robert Morrison and of his work in China.

After the election of officers, this service was closed with prayer. A tea party and social hour followed.

MINERVA S. WEIL.



The Woman's Missionary Society of the Church of Everlasting Life, Shenchow, Hunan, China, taken a short time before their First Anniversary. Miss Weil is seen at the extreme right.

A New Robinson Crusoe

THE NEED FOR CHRISTIAN LITERATURE IN INDIA

By FLORENCE G. TYLER

Executive Secretary of the Federation of Woman's Boards of Foreign Missions of North America

(For use with the April program of the Woman's Missionary Society)

SOME years ago a small boy came into one of our mission stations in India begging for "something to read." He had gained this new ability in the mission school, and what more natural than that he should want to try it out? The missionary searched the place, for the little boy was most insistent; but all she could find in his vernacular were the Gospel of Luke and a treatise on smallpox.

Think of Mary and Elizabeth and Johnnie, of the attractive little readers they have in school, of their books and magazines, "St. Nicholas," "Child Life," "Robinson Crusoe," "Alice in Wonderland," "Peter Rabbit" and "Benjamin Bunny," and then think of Mary and Elizabeth and Johnnie struggling through the Gospel of Luke and trying to see what words they could recognize in the treatise on smallpox.

A barren and isolated island for little readers! This was the children's India a few years ago. Things for grown-ups to read? Yes—a number of things, but oh, so little for the wee ones who learned their first steps in the art of reading in our mission schools.

And then there came to this India so barren of much that delights the childhood of America, a new kind of Robinson Crusoe—Miss Ruth Robinson Crusoe, who could see all the possibilities of making little faces light up with the joy brought by a picture book, who could follow footprints in the sands wherever she found them, who could make a little go a long way, who could bring precious cargoes from other lands and now and then add a "good man Friday" to the little group which came to be known as the Christian Literature Committee of India. It was a great adventure, and Ruth Robinson has entered into the spirit of it and thereby enriched the lives of the children of India one hundred-fold or more.

When a number of women came together in America, centered around Miss Alice Kyle, of Boston, their first efforts were put forth to raise a few hundred dollars to make possible a little magazine for the children of China. It was called *Happy Childhood*, and the first numbers were published about fifteen years ago. Today it has nearly a million readers in China, and the work of that Committee has grown by leaps and bounds. It next undertook a magazine for India, published in English, *The Treasure Chest*. Following the great demand through the efforts of our "Robinson Crusoe," backed by the Committee in America, editions of this little magazine in other vernaculars were forthcoming. Telegu, Urdu, Gujarati, Maharathi, Tamil, Hindi and the last addition to the *Treasure Chest* family is an edition in Bengali, for which the money has been given, and which is about to come off the press.

Through our mission schools we have created the demand for books, for magazines, for the printed page, and ours is the responsibility for supplying that demand. Furthermore it is one of the great opportunities at the door of the Christian Church in India today. It is within the power of the Christian forces to guide the reading of the children of India. The printed page can go into places where the missionary may not enter, it can carry the message most needed by the world, the message of Peace and Goodwill to our fellow men. It can carry the message of the Prince of Peace.

Feeling the burden of this opportunity, the Committee on Christian Literature is reaching out in an endeavor to find new friends who will back this project. Lists have been sent in by the Christian Literature Committees of China, Japan, Korea, India, Burma, Persia and South America. These lists contain the books and pamphlets which are most desired by the

readers of these countries and the approximate cost of producing them.

India's list is long. The vernaculars of India are many, and each vernacular puts the book within the reach of thousands more readers. The cost of production is comparatively small, running from ten and twenty-five dollars for a small booklet up to one thousand dollars for a book of stories for children. The needs and desires of the women and children of India give us a wide range of subjects: *The Care of the Baby, Life of Christ, Book on Prayer, Friends of Africa, Old Testament Heroes, Science and Invention, Selected Poems, Children of Other Lands, Gospel Stories, Christmas Services for Women, A Straight Way Toward*

Tomorrow, The King and the Spider, The Care of the Home, booklets for the villages on *Sore Eyes, Tuberculosis, The Fly, Mosquitoes*, and then such good old favorites as *Pilgrims Progress, Robinson Crusoe, Alice in Wonderland*, and dozens of others.

What does it mean to you that you live in a land of books, that your children have magazines and libraries always within reach?

A thank offering to the work of the Committee on Christian Literature for Women and Children in Mission Lands would indeed be a fitting token of our appreciation for the joy, the pleasure and the profit which comes to those of us who live in a land of books.

Jottings

THE General Synodical Secretary of Life Members and Members in Memoriam wishes to congratulate this department of the Potomac Synodical Society for its activity in procuring memberships.

This month there are only Life Members to report:

Potomac Synod—Zion's Classis—Mrs. Eva P. Scott, 838 S. Newberry Street, York, Pa.; Mrs. Esther L. Bartell, 290 W. Maple Street, York, Pa.; Mrs. R. F. Paules, 813 Madison Avenue, York, Pa.; Miss Marguerite E. Paules, 813 Madison Avenue, York, Pa. Baltimore—Washington Classis—Mrs. Cora Z. Loeffler, 3410 Thirteenth Street, N. W., Washington, D. C.

Eastern Synod—Tohickon Classis—Mrs. Calvin K. Staudt, 107-A Windsor Street, Reading, Pa.; Mrs. G. N. Zendt, 54 W. Broad Street, Souderton, Pa.

* * *

Interdenominational missionary education is the phase of "Working Together" to which the March page of the Prayer Calendar is devoted.

The Helen Hughes Memorial Chapel at Silver Bay "symbolizes in a very real way the spiritual values of our interdenominational missionary education." Helen Hughes, who died a few years ago, was the daughter of Charles Evans Hughes. Contributions of college girls who attended Y. W. C. A. conferences

at Silver Bay erected this chapel in her memory. Her father was present when it was dedicated.

* * *

No doubt many of those who received Pittsburgh Synodical Reading Course Diplomas at the Fall Institute of Westmoreland Classical Society noted the beauty of the lettering. Those who are the proud possessors of such a diploma will be interested in knowing that the names were filled in by Miss Elizabeth Z. Peterson. Miss Peterson and her brother, P. O. Peterson, are the authors of the Peterson system of penmanship which is used in thousands of schools. Miss Peterson has taken every course of penmanship given in the United States and holds the highest diplomas awarded in her line. Both she and her brother are active members of First Church, Greensburg. Mrs. P. O. Peterson is president of the Woman's Missionary Society of that church. Franklin and Marshall College, at its commencement exercises last June, conferred upon Mr. Peterson the degree of Doctor of Pedagogy.

* * *

Mrs. Gilbert W. Schroer, Morioka, Japan, for whose Kindergarten Building the Guild girls will give \$5,000 of their Thank Offering, wrote to Mrs. Anewalt:

"Words fail me when I attempt to express adequately our gratitude for the gift of \$5,000 from the Girls' Missionary

Guild Thank Offering. I feel that the only way we can express it in any satisfactory way is by putting our best into the Kindergarten work after the building is erected and by using the money to the best advantage while we are building it. We will do our best."

* * *

A little over a month remains before the Reading Course for this year must be reported. How many diplomas will be awarded at the Classical Meetings—and how many seals? How much challenging information and inspiration will have been gained from this year's reading? Such results can never be measured by figures or statistics of any sort. They will show themselves in lives lived more earnestly, rededicated to following the Great Leader; a kindlier spirit to those who are (or merely *seem*) different than we, in background, race or creed; in fact a new attitude of Christian world brotherhood. Let us read and apply our hearts unto wisdom!

* * *

A note from Effie May Honse, Baghdad, Iraq, says, in part: "We are very happy in our school for girls, here. I wish you could see some of the lovely

girls. We are preparing for our Christmas program in which Moslem as well as Jewish girls are taking part. The girls make clothes for the poor as a special way to make them realize the spirit of Christmas. Every year they come a little closer to the life of the Christ-child and that is what we pray for. We ask for your prayers for each girl."

* * *

Miyagi-Jo Gakko Literary Society, Sendai, Japan, had a most interesting program in celebration of its thirty-eighth anniversary. Among the numbers which sound particularly attractive are "Japanese Nursery Rhymes—Going to Buy Dreams," English Dialogue—"Pandora and Epimetheus," and Scenes from "The Tempest." There was much music interspersed among the literary numbers. Would that we might have been in the audience on that evening!

* * *

The suggested Recognition Service for use with the Reading Course Report at the Annual Classical Meeting has been sent to Classical Secretaries of Literature. Therefore, it will not appear in this issue of the OUTLOOK OF MISSIONS as was indicated on the leaflet, "Steps in Promotion of the Reading Course."

(Continued from Cover Page)

"*Freedom*"—By Welthy Honsinger Fisher. Cloth, 85 cents. This story of two students, Gopal and Nalini, a brother and sister in a high-caste Hindu family, coming into contact with the new forces in nationalism, western education, and Christianity is very delightful reading for young people and adults as well. The book is illustrated with sketches drawn by Indian artist students at Rabindranath Tagore's School.

"*Red Blossoms*"—By Isabel Brown Rose. Cloth, \$1.75. This is a story of Western India. It is interesting both as a novel and as a description of life as the missionaries live it in India. The Christian Endeavor World says, "This story of perplexity and struggle, of love, sacrifice and hope, is told with real skill."

"*The Star of India*"—By Isabel Brown Rose. Cloth, \$1.00, paper, 75 cents. This reading book of fascinating stories of old

India and also India of today is written for boys and girls of junior high school age. It tells of the adventures of heroic men and women, both Indians and westerners who have helped the Indian people, and who have been decorated with the Star of India. The illustrations, black and white sketches, are by Edith E. Strutton, who lives in India.

"*Through Teakwood Windows*"—By Ethel Cody Higginbottom. Cloth, \$1.25. Dr. John Timothy Stone says of this book, "There is nothing more needed today in missionary literature than true pictures of life. Actual windows into the life of the missionary are needed if the world is to have light and is to gain that deeper inspiration which leads to consecration and sacrifice on the part of those at home." This writer will make her own place in the minds of those who read her work. Particularly interesting for the year when India is being studied.

Mothers and Daughters

There is no problem in the church at Canal Winchester, Ohio, when it comes to mothers and daughters working together in the same Woman's Missionary Society. There are four mothers having one daughter and one having two in the organization. All the elective offices are occupied by the daughters. Seven others of the present membership at one time enjoyed the companionship of their mothers in the society, although the mothers have now passed to the Great Beyond. Mrs. Geo. F. Bareis was a charter member of this W. M. S.

A number of the younger mothers have their daughters in training for the Woman's Missionary Society, namely in the Girls' Missionary Guild and Mission Band.

I could give you a number of other interesting facts about our Society of which we are proud but our purpose in writing this is not to boast of ourselves, but if possible to help in our little way to overcome the idea that women of different ages cannot work together in the same

group. Perhaps this does not mean so much to the large city groups, but such an idea often works havoc in the smaller ones.

MRS. FRANK RUSE.
Written by request.

Literature Chat

CARRIE M. KERSCHNER

A NEW YEAR has just rung in for all of us—1931. We face it now; as you read these lines one month or more will be reality and experience.

What did the Old Year bring to you and your Missionary Society, Guild or Mission Band? Perhaps you faced unexpected conditions. Perhaps there were clouds, faithful members called home or disappointment over rendition of programs and disinterested members. Perhaps there was sunshine, new members enrolled, more Prayer Calendars used, larger attendance at meetings and greater interest manifested. (We can think of many more cheery than gloomy notes!) Perhaps there was a mingling of clouds and sunshine which is after all more likely to be the state of affairs with us all.

If clouds were a part of your portion, you relied on the promise, "Lo I am with you." If sunshine predominated, you were glad to register your joy in the Thank Offering box conveniently set on your bureau.

The Old is gone! The New is here! What will January of 1932 tell?

Study Books on India

Again we want to remind you all that the Lenten period is here. This is the time to be set apart for the special study classes on India. It is suggested that both Woman's Missionary Societies and Girls' Missionary Guilds use "India on the March," 60c paper, \$1.00 cloth. "Do You Like Our Country," 50c, is the book for leaders. "The Star of India" is for Intermediates. Price, 75c paper; \$1.00 cloth. "Out of Yesterday Into Tomorrow," 50c, is the book for leaders using "The Star of India." The Junior book is



MOTHERS AND DAUGHTERS CANAL
WINCHESTER, O.

*Left to right—Back Row—*Daughters—Miss Anna Alspach, Miss Elizabeth Alspach (President); Mrs. Paul Alspach (Vice-President); Miss Grace Thrush (Secretary); Mrs. Frank Ruse (Treasurer), and Miss Hazel Brenner (Assistant Secretary of Literature).

Front Row—Mothers — Mrs. Jonas Alspach, Mrs. Wm. Thrush, Mrs. Mary Thrush, Mrs. George Will (Secretary of Literature), and Mrs. Frank Brenner.

"The Golden Sparrow," 75c paper, \$1.00 cloth; Primary, "Bhaskar and His Friends," 75c paper, \$1.00 cloth. These books all contain stories, informational and background material for the study of India.

Plays on India

"*Larola*" is a 50 minute play of one act written in blank verse—for eight characters. It is the story of a Hindu woman condemned to widowhood upon the husband's conversion to Christianity, 25c.

"*Flowers of the Star*" consists of four episodes, each one presenting one of the principal forms of Christian service in India. Episodes may be given separately. Each episode takes about fifteen minutes to render. This makes it suitable for presentation at a church school period or Sunday evening service especially during Lent. Complete pageant requires one hour and a half—35c.

"*Tara Finds the Door to Happiness*" is a play of India, in three scenes showing the life of Hindu child widows and Moslem women and girls and the happiness brought to them by mission schools—30 minutes—25c.

New Publications

An addition to the Everyland books has appeared. Me-ta-yi is the name of the little Indian boy and Pray-ma is the name of the little girl, and the book is entitled "*Metayi and Prayma*" or "Candy and Love." It is beautifully illustrated in three colors. Every child will love to receive it—25c.

Babo, a South Seas Boy, gazes smilingly at you from behind a palm tree trunk on the cover page of the sixth book in the "Nursery" Series. Your boy and girl will be delighted as they turn each page suc-

cessively and learn that Babo was "big enough and brave enough" to try to do certain things—50c.

"*At the Foot of the Rainbow*" is the title of a book of "Stories to Tell," by Margaret T. Applegarth. That, in itself, is sufficient to sell the book. It is the first new collection from her pen in five years. The five colors of the rainbow in the book are black, yellow, white, red and brown, representing the races of the world. The stories are arranged by this scheme, but they are also classified according to nationalities and according to special days and occasions. Whatever the need, you will find here the story to tell. At \$1.50 everyone will consider the book a great find.

All those residing in the area of the Eastern Depository order from Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

* * *

We welcome to the ranks of presidents of local Women's Missionary Societies in Mercersburg Classis Mrs. E. W. Shetler, President of Trinity Society, St. Thomas, Pa., organized by Mrs. Ray S. Vandevere, November 3, 1930, with 12 members; also Mrs. O. C. Sterner, South Vine Street, Orrville, Ohio, President of Christ Society, Orrville, North East Ohio Classis, organized November 12, 1930, by Mrs. A. L. Scherry and Mrs. Earl Wear with 16 members. This society is reported as the "Sellermeyer Circle." All old timers join in wishing these groups God speed in their efforts to extend the Kingdom.

Books on India

"*Children of the Light in India*"—By Mrs. Arthur Parker. Cloth, \$2.00. These are stories of heroic native men and women, including philosophers, poets, a judge, a priestess, a princess and a robber chief who have seen the light of Christian faith and have lived triumphantly and with potent influence on other lives in India.

"*Christ at the Round Table*"—By E. Stanley Jones. Cloth, \$1.50. During the

recent years of his service in India, Dr. Jones has been holding Round Table Conferences with groups of about fifteen Christians and non-Christians. At these conferences there has always been an atmosphere of sincerity. Those who attended were of different opinions, convictions, training and experience in their religious life, but all were seekers after the truth. Dr. Jones, in this volume, gives a graphic portrayal of the Conferences.

"*Christ of the Indian Road*"—By E. Stanley Jones. Cloth, \$1.00. In this book, Dr. Jones clearly points out his convictions concerning the attitude of India toward Christianity. Many helpful suggestions for our guidance, as we travel with the Christ of the American Road, will be found within its 223 pages.

"*Daughters of India*"—By Miss Margaret Wilson. Cloth, \$2.00. The author gives very clearly, the habits and conditions of life, in the part of India where she lived. "The word pictures are vivid and real and the character drawings, purely imaginary, superb," says the *Boston Transcript*.

(Continued on Page 94)

Girls' Missionary Guild

Ruth Heinmiller, Secretary

BY April all of the Girls' Missionary Guilds should be ready to start the study on India using as the text book "India on the March," by Alden H. Clark and the leader's manual "Do You Like Our Country?" by Ruth Isabel Seabury. As the seven chapters in the text book are to be covered in five meetings it is suggested to combine chapters one and two for the April meeting. In July chapters five and seven may be used together. Take one chapter a month at the three remaining meetings.

While you are studying India you will want to read those books on the Reading Course which pertain to that country. Some of those books are "Freedom," by Welthy Honsinger Fisher; "The Star of India," by Isabel Brown Rose; "Daughters of India," by Margaret Wilson; "The Splendor of God," by Honore Willsie Morrow; "Diana Drew," by Isabel Brown Rose and "Through Teakwood Windows," by Ethel C. Higgenbottom.

Greetings to the new organizations for this month!

Mission Band

Northwest Synod—Monticello, Wis., Zwingli Church, organized by Mrs. J. S. Richards with 40 charter members.

Girls' Missionary Guilds

Eastern Synod — Harrisburg, Pa., Salem Church—Organized by Miss Marion Leib and Mrs. Clarence Kelley, with 15 charter members. President, Miss Evelyn M. Stallman, 34 N. Tenth Street, Harrisburg, Pa.

Potomac Synod

Newton, R. F. D., N. C., Grace Church—Organized by Mrs. W. C. Lyerly with 10 W. M. S. members and 4 G. M. G. members. Guild President, Miss Mary Wilfong, Newton, N. C.

Newton, N. C., South Fork Charge—Organized by Mrs. Herbert Teague with 15 charter members. President, Miss Maye Cook, Newton, N. C.

These girls received their information and inspiration to organize a Girls' Missionary Guild at the Summer Missionary Conference, the Young People's Conference and Guild Institute. A statement of their record thus far as well as their aims appeared in a December issue of the Reformed Church Messenger.

Quiz

1. Give a resume of the program at the first anniversary of the W. M. S., Shenchow, China.
2. Who sketched a fine portrait of Lincoln on the cover page of an essay?
3. In how many countries was the World Day of Prayer observed?
4. Where do mothers and daughters work together happily in the W. M. S.?
5. Tell something about Henry Roe Cloud.
6. Who is Baroness van Boetzelaer?
7. Draw a word picture of the Migrant Map of the United States.
8. The theme of the March page of the Prayer Calendar is.....
9. In what church will the Christian Fellowship Congress in your district be held?
10.is the name of the suggested text for the study of India during Lent.

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Meetings,

Annual Board Meeting, first Tuesday in March. Executive Committee meetings are held monthly except in July and August.

FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

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